(Testimony of Arthur P. Buck.)

warrant that. I live in Cheverly, Maryland. I was an ordained minister of the Christian Church, sometimes called "Campbellite". I was employed 36 years in the Interior Department of the Federal Government and retired some three years ago. I was Assistant Chief of the Accounts Division and receiver of public moneys when I retired. During the time I was employed, I was without a single hour's sick leave, never under a doctor's care, and I haven't had a single day's sickness since then.

I am an I Am student, and I conduct one of the evening groups in Dr. Bressler's class in Washington. I think I am of record as a group leader, but not as it is generally understood, as Dr. Bressler is the real group leader. I have been in contact with the activity since 1935 when my daughter attended a class of the Ballards. I am a Minute Man. At Minute Men meetings, there is a regular group outline, invocation and songs, explanation of the chart, decrees, salute the flag. We never omit that. We sing songs, always some patriotic songs. I have never heard anyone at the so-called Ballard classes solicit money or urge them to buy books. The nearest to that is that sometimes an article has been read and they will say that you can get a copy out on the tables. I have never heard it suggested that anyone buy jewelry, phonograph records or other commercial products. [583]

According to their statements in the matter of healing, they called to the I Am Presence or God

(Testimony of Arthur P. Buck.)

in an action or a decree in the name of the Mighty I Am Presence. There must be, of course, the preparation of the one praying to receive. A decree as I understand it is that if we desire something we call to the I Am Presence for that and then we declare that which we have asked for to be a truth, that is, we make a positive acceptance of the coming forth of the thing that we desire. From my knowledge and explanation of the law of life, as taught in this activity, I have been able to come from a physical condition of such weakness as I had to rest on my way to the shop to where I have already mentioned that I worked 36 years without a single day's sick leave. Other particular benefits have been that there has been in every way greater harmony between me and the people that I meet. They are more friendly towards me—well, there isn't anything specific, but just a general—I have greater happiness and kindly feeling, and all that.

Cross Examination

While my contact with the activity was in 1935, I have applied the law of life substantially as is now set forth in these books, and because I had applied that principle of law of life I was able to accomplish that transformation from sickness to such a perfect health as I never lost an hour's time. I have served the Government for 36 years. I retired about 3 years ago and in such service prior to 1935 I did not have one sick leave and I didn't lose an

(Testimony of Arthur P. Buck.)

hour's service. That was during the period even before I got into the I Am movement. It was not as a minister or as a Campbellite. I learned it from wide studies outside of being a minister or Campbellite. That was before the books came out in 1934. The slips which you have shown me as a part of Exhibit 190 were the decrees or prayers that we gave at the Minute Men's meetings. We were not to make up our own decrees for use in the group meetings. There was need for uniformity in a group meeting. Individually, it was different. I never sold decree books at my meetings. I observed that they were sold and I have seen people buy additions to their books. I have known [584] the decree to be given which is in Exhibit 34 at page 42 decreeing that the ascended masters say that a chart, pictures and books be in every home and school in the United States of America and the world. (Mr. Neukom read this decree.) I have not decreed it. I have been aware that people were buying magazines and books, yes. I have not followed it. I have never known that there were instructions to buy the pictures, an American Flag and chart for each group meeting. The statements you read in Exhibit 187, letter No. 3, at page 5, do not say "Buy". I knew the pictures of Mr. Ballard were being sold at varying prices from $2.50 to $25.00 by the Saint Germain Press. I joined with others in decrees that "The Voice of the I Am" be the most sought-after periodical of the day.

LEONA CARTER,

being called as a witness in behalf of the Defendants, testified as follows:

I live at Kansas City, Missouri, and have been a follower of the I Am activity since 1935 when a friend handed me a book, the "Unveiled Mysteries". I read it and subsequently read the others of the Saint Germain series. I have attended about fifty Ballard classes and one by Mr. Cassiere, also four of Mr. Stickell's classes, which I believe was in 1938. I have been a group leader since the winter of 1939 and now am. My group has never rendered any report to any of the defendants. We have a reading room in Kansas City, which includes a lending library. The reading room is open from ten in the morning until ten at night for anyone who wants to read the books. People can either read them there or take them out of the lending department to read. There is no time limit on how long those in the reading room may read. When they are loaned out, *we them* as a rule to keep them only two weeks because there are numbers of people waiting for the books. No lending fee is charged and no fine if they are kept longer. We have also put the books in all the libraries in Kansas City, [585] Missouri and almost a complete set in the Kansas City, Kansas library, the main one. We tried to take them out to Leavenworth, Kansas, in the institution, and in Excelsior Springs, Missouri. We placed them in the Kansas City, Kansas library

(Testimony of Leona Carter.)

two and a half years ago and in the Kansas City, Missouri library one and a half years ago. I have never heard the Ballards or anyone on the platform solicit money or anything of value from anyone nor make any statement concerning the sale of books other than to announce that they are available. They simply mentioned that we could buy them and we, as students, they are our textbooks and we may inquire where to buy them. I never heard any one urge the sale of jewelry, charts, phonograph records, or any commercial product.

I have heard statements concerning cataclysms but never a statement in which any certain date was set. A healing was to be accomplished by the call to God, the Mighty I Am Presence. I never heard the Ballards or anyone state that they could personally heal people, nor that any jewels they possessed had any healing quality. I never heard them state that the entire physical body was to ascend. They said the purified part of the physical body would ascend. Statements concerning precipitation were that it is a law earned by the individual. I mean that there has to be certain momentum gained and certain purification. The person who needed something must make a call to the Mighty I Am Presence.

Cross Examination

The books that I placed in the libraries I bought myself from the Saint Germain Press. I received the Harry Rogers group leader letters from time to time as they came forth and read them. I read the

(Testimony of Leona Carter.)

group leader letter urging that all join in the decreeing that the book "Ascended Master Light" be in the hands of every human being on earth. (Mr. Neukom read this decree from Exhibit 104.) I did not read that group leader letter to the class. I am [586] a hundred per cent student and believe all the statements contained in the books and all those contained in "The Voice" magazine. Precipitation was something a person might achieve when certain perfection was obtained, that is when all doubts were removed; I had no doubts about the matters stated in the books and magazines. We were taught that the physical body would not ascend under the earlier principle or doctrine regarding ascension. The purified essence of the physical body ascended at the time of passing. That which remained was consumed by the light rays with the assistance of the ascended beings. I don't recall that it was brought to my attention whether anything remained for burial. The density of the body would be visible after the ascension. Under the new dispensation the purified essence ascends and that which is left is cremated. I have read "The Voice" magazine, May 1936 issue, Exhibit 13, page 11, that when one calls to the Mighty I Am Presence to take complete and eternal control of all the energy and consciousness of his personality, which means his mind and body, he too will release into and through his body, the light needed to increase their vibratory action to the point where the body can rise into the air.

CLARE JOHNS

was called as a witness in behalf of the Defendants and testified as follows:

I live in Portland, Oregon. I came in contact with the I Am activity in 1936 and am at present a student. I attended 16 or 17 Ballard classes in Portland, Seattle, San Francisco and Los Angeles. I am a group leader and connected with the reading room and sanctuary in Portland. The reading room is the place which has the books for the people to read and the sanctuary is where the classes are held. All the books of the Saint Germain series and the copies of "The Voice" are available for people to read without charge. I have never heard anyone solicit money or things of value at the classes. Absolutely not! I have never heard it said they must buy books. They are for sale at the reading room. They are there for anyone to purchase them if they so desire. There are no large signs around saying the books are [587] for sale or saying the price of them or anything of that kind. They are kept there as a matter of convenience. I have been connected with the sanctuary for four years. In the sanctuary, we have the charts and pictures of Saint Germain and Jesus and Mr. Ballard and some pictures of the other ascended masters and an American Flag. They were purchased through love gifts of the students. There were no financial reports made concerning the reading room or sanctuary with reference to the operation of the sanctuary or love gifts collected.

(Testimony of Clare Johns.)

Regarding benefits from the activity, before I contacted it I was subject to these terrific nervous headaches and I would pace the floor in agony, and that has all gone. And, of course, I have a great peace and happiness and joy and life is very different since I came into the activity.

Cross Examination

The books from the reading room and objects in the sanctuary were purchased from the Saint Germain Press. From time to time group leader letters were received from the Ballards which I read. Frequently I read them to my group. Before the indictment my group never made any love gifts to the Ballards of any kind. Since they have been indicted, they have been made for the defense. I have read all the group leader letters that were sent out. The group leader letters were signed by Mr. Rogers. I knew that he was a member of the Ballard staff at the time.

Mr. Lazarus read from Exhibit 104, a group leader letter, dated November 2, 1937, and from group leader letters dated April 12, 1938 and June 24, 1938. (Tr. Vol. 21, p. 3527.) [588]

DEWEY C. B. HAWLEY

was called as a witness in behalf of the Defendants, and testified as follows:

I reside in New York and am District Manager for the New York Telephone Company. I have been connected with it for 19 years. My education has been two years of college at Hamilton College. I am an I Am student and first contacted the books early in 1935. During a visit to a faculty member of a boys' school, the book "Unveiled Mysteries", was called to my attention on a table and I arranged to borrow it and read it. As soon as we got back to New York, I arranged to purchase the book. Subsequently, I attended 15 or 20 lectures by the Ballards. I have never heard them solicit any money or other things of value, nor urge anyone to buy the books and publications of the movement, or jewelry or phonograph records.

The substance of what was said concerning precipitation is that it is a natural law, that most of the things in the outer world are expressions of that law, and that as we attain understanding of the laws of life, we increase our ability through our calls to our Presence to accelerate the action of that law. All comes through the Mighty I Am Presence being manifested through normal channels, through the channels we all experience in our day-to-day life. To call that into being one should place attention on the Mighty I Am Presence and also live in harmony with the principles of the law of life, not to look to other personalities, not to sit back, but to

(Testimony of Dewey C. B. Hawley.)

actively pursue the course towards a constructive desire. Benefits to me from the activity have been numerous. In the matter of health, I never felt better, some of which is undoubtedly traceable to the fact that I lost appetite for smoking and drinking since undertaking the study of the law of life. The matter of my outlook on life, it is utterly changed. I have much greater confidence as a result of my anchorage through answers to questions that have always been in my mind. This is [589] particularly apparent to me during the period such as we are now going through. I also think it has been helpful in my business. In the matter of business, I have progressed in my understanding of the law—I might explain first, as in most businesses, my business is measured by statistical results of various kinds—it became more apparent to me as I gained in my understanding of the law that a great many around me approached their job from the standpoint of what you might call a fear complex. They did well because of fear of consequences. As that has become clear to me, I have endeavored to bring about a change there wherever I found it, and to replace it by a positive desire to do better for the sake of doing better. It has been paralleling my appreciation of the law or principles of expanding perfection. I am in charge of 75 or 80 people in my present job, and I have endeavored to apply my understanding as far as those other people are concerned. (Tr. Vol. 22, p. 3541).

(Testimony of Dewey C. B. Hawley.)

My wife is also a student. She is a college graduate.

Cross Examination

I am very healthy and in 1935 was pretty healthy. I find it rather difficult to enumerate the fear complexes I had in 1935. The natural normal channel of precipitation would be the pay envelope.

I have two sets of books and parts of others. I have purchased other copies and given them to others. I purchased them usually at the reading room. Sometimes at the classes. I have some autographed books. I was never a member of the Ballard staff. I know nothing of the activities of the Saint Germain Press.

Regarding the statement which you have read from Exhibit No. 3, at page 4, concerning precipitation, I want to make it clear that my understanding, my acceptance and my belief in the utter good faith of the defendants is based upon my reading of all the books and magazines, upon what I have heard from the [590] platform, upon my own experiences in applying the law, and in consideration of the whole rather than on excerpts. Sometimes excerpts don't carry out the whole sense of the portion. Precipitation can work either way, through the pay envelope, or as outlined in Exhibit 5, Discourse 10, at page 120, wherein reference is made to the precipitation of gold. (Mr. Lazarus read this portion of the discourse).

(Testimony of Dewey C. B. Hawley.)

Redirect Examination

I realize the following reference follows the previous statement concerning precipitation of gold:

"I see within you a certain Inner understanding of the Great Law, but you are not outwardly aware of It enough to produce that which you desire direct from the Omnipresent Universal Supply.

" 'The Truth of Life is, you cannot desire that which is not possible of manifestation somewhere in the Universe. The more intense the feeling within the desire, the more quickly it will be attained.' "

I merely used the pay envelope as an illustration of the normal channel of precipitation. My connection with the activity has been as a student only. I am not personally acquainted with Mrs. Ballard. I came here voluntarily from New York at my own expense to attend this trial.

Recross Examination

I have a profound desire to follow the instructions given and to accomplish everything encompassed by the instructions. I have not been able to accomplish instantaneous precipitation. I know of things which keep me from accomplishing instantaneous precipitation. I know that my limited understanding of the law and its application represents that. When my understanding becomes more

(Testimony of Dewey C. B. Hawley.)

full, I expect to be able to accomplish it. My means of making my understanding fuller is to further the [591] direction I have started and to continue my application of the law as taught by the Ballards as set forth in the books.

ALICE GRAY ROY

was called as a witness in behalf of the Defendants, and testified as follows:

I reside in Brooklyn. I am a follower of the I AM activity and have been since 1936, when someone sent me "Unveiled Mysteries" for Christmas in 1935. After I read the book, I contacted a class the following Thanksgiving in Detroit. In the meantime, I had read other books. We sent for "The Magic Presence" and the "I Am Discourses", which I read before attending the class. I attended about 23 classes, but not all the sessions, in Boston, New York, Philadelphia, Washington, New Jersey, Detroit and Los Angeles.

I am a registered nurse and married. My husband is a dentist and a follower of the activity. I never heard the Ballards nor anyone on the platform solicit money or anything of value, or make any statement concerning the sale of books, except to announce that they were available, or urge the purchase of jewelry, charts, records or any other commercial product. I heard the subject of cata-

(Testimony of Alice Gray Roy.)

clysm mentioned at the classes, but I have never heard the Ballards or anyone on the platform set a definite date for a cataclysm. Statements concerning healing were to the effect that it would be brought about by a call to the Mighty I Am Presence. I never heard the Ballards nor anyone on the platform make a statement that they could personally heal people. The call was to The Presence, always. I never heard them state that jewels which they possessed had any healing quality or that the entire physical body was to ascend. The purified part of the flesh body, they said, would ascend. The statements concerning precipitation were that you called to the Mighty I Am Presence. The Presence is the doer. We call to the Mighty I Am Presence for whatever we desire, and the Presence finds a channel to bring [592] it into our world.

I have been a group leader since early 1937 up until the present. I never rendered any financial reports to the Ballards nor to any of the defendants. Our group has never sent money to the Ballards.

I attended five or six of Mr. Stickell's classes, and Mr. Cassiere was a guest speaker one evening in New York at a class I attended.

Thereupon, it was stipulated that if asked the same questions concerning the Cassiere and Stickell classes, the witness' answer on the same questions regarding healing, cataclysm and solicitation would be the same.

(Testimony of Alice Gray Roy.)

The Witness: I have derived a very great deal of benefit, both physically, mentally, spiritually and in every other way, financially, from the activity. I have often heard the Ballards say, "Do not believe us, prove us." Love gifts at any classes I attended were never taken up. They were left in the boxes or plates, I guess you would call them, at the door. Individuals did it of their own free will. They were not solicited. There was no passing of any plate or anything like that. You pick up a love gift envelope as you go in if you want to. If you don't, you just don't. None of these gifts were sent out to the Ballards or anyone. Most of the money went to pay the rent and expenses of the room.

Recross Examination

I have never sent a love gift to the Ballards as a representative of the group. I have given love gifts to them personally.

RUTH MARY LOVETTE

was called as a witness in behalf of the Defendants, and testified as follows:

I live in Washington, D. C. I am married and the mother of seven children, the oldest being 27. My husband and myself are [593] I Am students, as are all of our children. My first contact with the activity was in 1935 in Washington, D. C., when a friend told us about it and urged me to go. I attended

(Testimony of Ruth Mary Lovette.)

classes in six different cities throughout the United States, about 20 of the large classes. I have never heard the Ballards nor anyone solicit any money or anything of value. Not once have I heard them urge anyone to buy books. Concerning healing, we must harmonize ourselves and give obedience to these laws. Then we are to call to our own Mighty I Am Presence for the illumination of the mind and the healing of the body. Then we can call to the Great Healer, the Master Jesus, and His Blessed Mother Mary, for that healing too. They could assist in it. Then we would have to have *to have* acceptance, of course, for the healing to take place.

The benefits derived from the activity by me are that I have been healed from paralysis, diabetis, an acute heart condition, very serious nervous disorders—oh, so many things. I was a cripple for years and years, ever since 18 years of age. I have been a cripple, and after coming into the understanding, this great teaching, I have been cured of all these things and I feel that my life has been saved. My misery was so great throughout the years that many times I contemplated suicide, and now I love life. I know what life is and I love it and I want to live.

Cross Examination

By Mr. Neukom:

Q. Let me find out all of these things you were suffering from. Diabetis? A. Yes.

(Testimony of Ruth Mary Lovette.)

Q. Acute heart ailment? A. Yes.

Q. What is the rest?

A. Well, I had nervous prostration for a whole winter and pneumonia. [594]

Q. What else? A. Neuritis and arthritis.

Q. What else?

A. Inflammatory rheumatism, malaria fever. I was attended by at least 15 doctors and specialists.

Q. Did you ever hear of the word "hypochondria"? A. I am not a walking dictionary.

Q. You know what it means, though, don't you?

A. Well——

My youngest child was born four months after the first Ballard class. That would be in March 1936. Six of my seven children were born prior to the time I joined the movement. Two of them are healthy enough to be in the Army.

Redirect Examination

I was a semi-invalid when I joined the activity, not being able to walk upstairs unassisted.

Recross Examination

I am not sure I named all the diseases I had.

CARL LOVETTE

was called as a witness in behalf of the Defendants and testified as follows:

I am the husband of Mrs. Ruth Mary Lovette. I came out here in an automobile to testify at the

(Testimony of Carl Lovette.)

trial. I am an I Am student, and have been since November of 1935. We have observed many benefits from the activity. We are financially much better off than we were before through this activity. It has meant that our little baby girl has not had to have an operation, as well as many instances such as coming out here. We no doubt would have been killed had it not been for the call to the Presence. It was snowing, and as night came on it began to warm up a bit and it became quite slippery. Coming down a hill, there was a sudden turn which I had not seen until I was almost upon it. Applying the brakes, of course, the car did not stop. I attempted to turn and still I continued to go straight toward the [595] posts that were placed at the turn, and Mrs. Lovette, of course, making the dynamic call to the Mighty I Am Presence, which is God in Presence, for protection, it was just as though a great hand reached out and stopped the car. There have been many such instances of a similar nature. When our youngest child was born, the doctor said the tear ducts had been damaged or closed. I made a call to the Mighty I Am Presence to heal it and it was done instantaneously.

My business is supervisor of an electrical construction works. I have attended Ballard classes. They said concerning healing, that an individual must maintain harmony, must apply the law, and give the obedience necessary; that people also must make the call to his Own Mighty I Am Presence,

(Testimony of Carl Lovette.)

and in addition to that one may call for the assistance of the ascended masters, to the Beloved Master Jesus, the Archangel Michael, and others. A healing was not or is not confined to just a physical thing. It may be a [595A] healing of the pocketbook or a condition in your business as well as a physical body ailment.

Cross Examination

Juror Barton: I would like to ask the witness what an ailment of the pocketbook is.

The Witness: The messengers, Mr. and Mrs. Ballard, have stressed that God, the Mighty I Am Presence, created everything that there is in the universe that is constructive and, of course, money is one of the channels by which we may have many things for our needs and requirements, so since God is the owner and the producer of that money, we then make the call to God the Mighty I Am Presence to heal the pocketbook, or to, in short, put some money in it. We live according to the laws. The messengers have never asked obedience to them, but only to the law of life, our own life.

ISABEL GARDINER

was called as a witness in behalf of the Defendants, and testified as follows:

I reside on Long Island, New York, and have for about 31 years. I first became a follower of the I

(Testimony of Isabel Gardiner.)

Am activity in 1935. I was told of the book "The Magic Presence" by a friend and I bought it in New York. I read it and other books of the Saint Germain Press, which I got as soon as I could. The teaching was much the most important, because that was for all mankind. By that, I mean the laws and principles. After reading the books, I attended classes. I have been here six times. I have been in Florida twice, to Chicago twice, to Cleveland three times, and then I attended all the classes in New York, Philadelphia and Washington, and one or two short classes in Connecticut. I have a small group on Long Island of which I am group leader, since 1937. We have never rendered any financial reports to the Ballards nor any of the defendants. They have never asked for anything. We had practically no expenses, as the meetings were held at my place, and once or [596] twice when we wanted to express our gratitude, we sent some small amount for use in the radio activity, I think it was. We never asked how the money was used. I have never heard the Ballards or anyone on the platform solicit money, make any statements concerning the sale of books, other than to announce that they were available, or urge anyone to buy books or to purchase jewelry, charts, or any other commercial product. I heard statements made concerning the cataclysm, but never heard anyone on the platform set a definite date for it. Healing was to be accomplished by calling on the law for forgive-

(Testimony of Isabel Gardiner.)

ness for our own mistakes which had made the healing necessary, and then calling to our own Mighty I Am Presence, and if we did not feel that our own consciousness of the nearness of the Presence was sufficient to give us the confidence necessary, we could call to one of the Ascended Masters, to Jesus, to the Great Archangel Michael to cut us free with his sword of flame, or to any of the great Ascended Masters, and they would project the light rays and illume our consciousness to a point in which discord would be released from us and then from the body. I have never heard the Ballards make any statement that they could personally heal people, or that any jewels they possessed had any healing quality, or that the entire physical body was to ascend. The purified part of the physical body ascended.

Concerning precipitation, it was said that as students, we would naturally receive precipitation through the nearest and most normal channels, but that if we were able to so purify our consciousness and hold ourselves harmonious, that we attained the consciousness that the Ascended Jesus Christ had before he made the ascension, that we could then precipitate as the Ascended Masters did. The call or decree for precipitation was directed to the Mighty I Am Presence.

Concerning a cataclysm, I heard Mr. Ballard say that [597] he would rather not know when it was and face it when it came, than know when it was

(Testimony of Isabel Gardiner.)

coming. That was said from the platform at a class at Washington, D. C.

I have been benefited from the activity in that I am stronger in every way. I am happier than I have ever been in my life. I am conscious that I can call for protection for those I love and have the answer. I have been helped financially and I have had answers to my calls too many to enumerate. I will be 64 in April.

Cross Examination

I believed the narrative contained in "The Magic Presence" and "Unveiled Mysteries" were true. I believe that Mrs. Ballard and Donald had encountered the experiences as related. I know that during the period I have been a group leader broadcasting has been done from radio transcriptions in New York and that the students buy the transcriptions from the Saint Germain Press. The broadcasts were not always before the Ballards came to hold the classes. We contributed in a small degree for the broadcasting. Mrs. Ballard has held classes about twice a year in New York. No love gifts were taken up. At the option of the students, they could be placed in the boxes in the foyer. I received Harry Rogers' group leader letters from time to time. I accepted them as from him and with some reservation. They did not come from Mr. and Mrs. Ballard, though they did come from the places where the Ballards were. I knew he was a member of the staff and making announcements.

(Testimony of Isabel Gardiner.)

Redirect Examination

The number of people attending the classes in New York would be in the hundreds. [598]

IRENE M. HUDSON

was called as a witness in behalf of the Defendants, and testified as follows:

I reside at St. Paul, Minnesota. I have been a follower of the I Am activity since 1936. The first contact was through a friend. I went to a class held by Mr. and Mrs. Ballard in San Francisco. I didn't acquire any of the books because I didn't have the money. I thereafter did acquire some, at first the "Unveiled Mysteries", and then other books. I probably have attended more than 50 of say, ten-day classes, or longer or shorter. I traveled with the Ballards from the beginning of 1937, about February until April of 1939. I was not a member of the staff. I assisted the staff. I would stay at the same places where they stayed. I would be with them a considerable part of the time. I attended all the classes as I went along. I have been a group leader since 1936 in Oakland, and except for the time I traveled with the Ballards, I have been since then. As such, I never rendered any financial reports to the Ballards nor was I asked for one. I think I attended every Shrine class in Los Angeles, except one in July, 1939. I did not hear Mrs. Ballard state

(Testimony of Irene M. Hudson.)

at the Shrine class of 1936, nor at any other, that the Bible is a filthy book.

We have a reading room in Minneapolis and one in St. Paul. I am in charge of them. We have had inquiries for books at the reading room. When that particular book was not available, I have referred them to the public library. I have never heard the Ballards or anyone from the platform solicit money or make any statement concerning the sale of books, other than to announce that they were available, or urge anyone to buy books, jewelry, charts or any other commercial product. I have heard them make general statements concerning cataclysms but not set a definite date. The statement concerning healing was that the first thing was to call for forgiveness and then make the call to the Mighty I Am Presence to take charge and produce perfection in the body. They [599] never made any statement they could personally heal anyone. They always turned everybody to their own Mighty I Am Presence and directed us that it was the Mighty I Am Presence that was the doer in all of these things. I never heard them state that any jewels which they possessed had any healing quality, or that the entire physical body was to ascend. The purified essence of the physical body would ascend. Substantially, it was stated that precipitation is an activity that is going on all the time. It may be instantaneous or it may take a longer period to manifest, depending upon the consciousness of the individual who is trying to bring

(Testimony of Irene M. Hudson.)

it forth. If they have rolled up a momentum of energy over a period of time, it will be more instantaneous than someone who has just started to work out this method of teaching. There is a definite instruction on it. I believe in "Unveiled Mysteries" there is a definite exercise at page 101, where you were instructed to sit down and think over whatever plan you are trying to bring about, and then in a very definite way write it down in a concise manner and then take whatever you have written and read it over two or three times a day and visualize that particular thing or plan in the way that you desire to bring it forth.

I have derived great benefits from the activity in my health. The first lecture that I went to in San Francisco, my body was so depleted in energy that it was all that I could do to sit there and listen through the two hours, or however long it took. The next class, in July, I was an usher in the class and stood up for several hours, and ever since I began using the statements, making the application that was given to us, I have steadily improved in health. I have also improved my financial affairs and perhaps the greatest benefit is the peace in my heart in this time of chaos in the outer world.

Cross Examination

I have bought the books published by the Saint Germain [600] Press, as they came out. The public libraries in Minneapolis and St. Paul have the

(Testimony of Irene M. Hudson.)

books. I have known people to go to the library from the reading room to get the books. I have heard the Ascended Masters ask the students to read the books.

The following from Government's Exhibit 89 was thereupon read to the jury by Mr. Cannon:

> "'I see within you certain Inner understanding of the Great Law, but you are not outwardly aware of It enough to produce that which you desire direct from the Omnipresent Universal Supply. You have desired to see something of this kind so intensely, so honestly, and so determinedly, it could no longer be withheld from you."

Mr. Cannon: That is marked with blue ink, and in the margin in the handwriting of someone: "So did I, and it was not withheld. M. B."

It was stipulated between counsel that the last portion, the handwriting on the Exhibit, is the handwriting of Muriel Bliss.

The following portion of Exhibit 89, page 4, underscored in purple ink, was read to the jury by Mr. Cannon:

> "'The Truth of Life is, you cannot desire that which is not possible of manifestation somewhere in the Universe. The more intense the feeling within the desire, the more quickly it will be attained."

Mr. Cannon thereupon read from page 136 of said

(Testimony of Irene M. Hudson.)

Exhibit, in the margin of which Mrs. Bliss had written, "Jesus' mission":

"'When Jesus said: "Verily, verily, I say unto you, the works that I do shall ye do also, and greater works than these shall ye do." he knew whereof he spoke,' continued Saint Germain.

"'He came forth to reveal the Conscious Dominion [601] and Mastery that it is possible for every human being to attain and express, while still here on earth. He showed the Dominion of the Ascended Master, and proved to mankind that it is possible for everyone to so call forth his God Self, that he can consciously control all things human.'"

PAUL STICKELL

was called as a witness in behalf of the Defendants, and testified as follows:

I am 52 years of age. I have lived in Chicago since 1914 and I am an attorney-at-law. I am a lawyer and a lecturer. The first class I attended was one held by Mr. and Mrs. Ballard at their home on 84th Place in Chicago. I thereafter attended group meetings in their home and in other places in Chicago, Mrs. Bliss' home and another place in Oak Park. Mrs. Bliss was holding classes before the Ballards left Chicago. I started as a lecturer sometime in the latter part of 1935. I lectured in Chicago and

(Testimony of Paul Stickell.)

after leaving Chicago, went to various parts of the country and conducted classes and I have been doing so until the present. I have no financial interest in the Saint Germain Press or Saint Germain Foundation. I have never been a director of either. I conducted classes in the principal cities of about 35 of the states, and in Vancouver, Canada. My traveling and living expenses were paid out of the love gifts that would come in at the various classes. In the beginning, I sold books and there was a commission granted me which I used to help defray expenses, and I also used my own money. I sold the books for approximately two years, but after that the places where I went over the country had the books at the sanctuaries and they took charge of them. I had nothing to do with them after that. I never made any reports to the Ballards concerning love gifts that I received, nor was I ever called upon to make any. I have never laid aside any money from the love gifts. I used it all in the [602] work, paying hotel bills, paying hall rentals, distributing books and magazines. I used it for that way only, and to defray my expenses. I used it all for that purpose. I put money into the movement in the beginning for quite some time. In the beginning after I started out, I put in a large portion of the money that I received from war insurance and bonus money. As I recall, it was $700.00.

I never had any conversation such as that related by Mrs. LaFerrera to the effect that in the

(Testimony of Paul Stic[illegible])

year 1938, I had said that I would not stop in San Francisco and speak to the students on my way down the coast because the last time I was there, there had been an unpleasant incident regarding love gifts, and that I had received only $175.00 for seven or eight days, and felt I hadn't gotten all the love gifts that were given to me there. I never had any such conversation in substance or effect. I had not been in San Francisco in the fall, or prior to December, 1938, and I never had any such conversation with Mrs. LaFerrera or her husband, but in the spring of 1939, in Chicago, Mr. and Mrs. Gallagher and Mr. and Mrs. LaFerrera and myself were talking about going to San Francisco to hold a class. A class had been arranged for San Francisco and Oakland in June, 1939. We talked about that class. The only conversation that came up at that time about love gifts was that someone wrote asking whether or not I had received a love gift and I asked her something about that, if she knew the party or something, because I had not received the letter. That was the only conversation I ever had with Mrs. LaFerrera or anyone about that San Francisco class regarding love gifts. I made no such statement. I have never made any statement to the effect that I would not go to any city because of the small amount of love gifts. I made no such statement and had no such conversation as that related by Mrs. Fowler concerning autographing certain books after a class in Seattle to the effect that books

(Testimony of Paul Stickell.)

[603] autographed by me had a special radiation because I was a messenger, a different radiation from that of accredited messengers, or that there was a certain blessing registered in the book where I had autographed it. I do not autograph books because I am not the author, but Mr. Ballard said to me, "If at any time the students would like to have you write a blessing in the book and sign your name to it, that is perfectly all right." So I said to Mrs. Fowler, "If there is any student that would like for me to write a blessing in the book, I would be glad to do so." Nothing was said whatsoever about radiation at any time. When I have written a blessing and signed my name, there has never been any charge made for that. There was no charge at any time for any of this instruction. It was all a free gift of love.

I did not make the statement in 1939 attributed to me to Mrs. Fowler that there would be no war in Europe; that Saint Germain would keep war out of Europe. I did say to Mrs. Fowler and to the students there in Seattle that the Master Saint Germain and these Great Masters had made the statement that if enough people in Europe and in America would call to God and decree peace instead of decreeing war, the great powers of light, the ascended masters and God would and could stop the war, if they were to make the call to these great ascended hosts who are the angelic hosts. I never had any conversation such as that related by Mrs.

(Testimony of Paul Stickell.)

Fowler to the effect that in Chicago whenever I had before me a plate of food the sinister force would project poison germs over my food, and that they resembled little, black flies, and that it would take an hour to dissolve them by pouring light on my food so I could eat it and the food would not poison me, and that these black germs were in the invisible plane. I recall one time when we were having a luncheon and she mentioned that she did not like to eat food that was prepared by people who were not loving and kind, and that the radiation of people who hated affected the food, [604] I said, "Well, always call to God to bless the food and it will harmonize the whole condition." That is the only recollection I have of any such conversation and is the only conversation I had with her concerning the purification of food. The chart which is before me in court symbolizes the individualized presence of God that runs through this universe. It is sometimes referred to in the Scriptures as the Father in Heaven, this activity here.

This that you see here symbolizes the presence of God, of which man is made in its image and likeness, described in the last three verses of the first chapter of Ezekiel. This activity here that you see is the heart center. That heart center is the activity of God, the power of the universe in action. This comes from the heart of creation and the activity of it is I Am. The Mighty I Am Presence, God, the

(Testimony of Paul Stickell.)

Mighty I Am Presence, is so called by the great religions, the deity or God. It is also called by some of the great teachings in our great religions and philosophies the Supreme Ruler of the Universe. It is also called the Divine Activity of God, the Divine Intelligence, and this Presence here came from out of the heart of God and the masters, the ascended hosts, from which this knowledge comes forth released through the Ballards to the world at large, comes as a gift of love, and for those who desire it, it is here for them, and for those who do not desire it, it is perfectly all right; they may forget about it.

The individualized presence of God, as you see here, is called the electronic body, and the heart of this universe, the great central sun, is what we term the heart of God, the Creator of this universe, and this Presence came forth from that great central sun, so every individual on this planet came forth from the heart of God. When this came forth from the heart of God, first as a flame, a ray of light within it, and then that electronic body was formed out of this electronic essence or [605] substance. God, when he created this universe, issued a cry, "Let there be light", and everything in this universe came forth out of that light, even the system of worlds to which we belong.

Now, that heart center there is what we call the Magic Presence or the Mighty I Am Presence, God in action, the individualized presence of God.

(Testimony of Paul Stickell.)

This that you see around it, that is called the coastal body. These rays of light going out in all directions are the activities of divine love in action pouring forth into the world of mankind divine ideals and divine activities.

That stream of light that comes down here that you see has been called in the great religions the silver cord, also in the great philosophies. The ascended masters called this the silver cord or the stream of life from the heart of God that inter-penetrates and animates and sustains and brings into existence the physical body.

That stream of light flowing down here flows into and through the brain into the heart and permeates and sustains this physical body. That is life, and life going from that great Presence is God in action.

The activity of this is I Am. I Am is the name of God. In Exodus, the 14th chapter, the third chapter, and the 12th, 13th and 14th verses, God said, "My name is I Am. I am the God of Jacob. I am the God of Isaac. I am the God of Abraham." I Am is the name of God. I Am Presence is the Presence I Am in energy released in the action that sustains, animates and enables this physical body to walk, to see, to think and to act.

That energy of life flowing down here permeates this entire outer activity and brings into existence four bodies: the physical garment, the emotional body, and the mental body, and the etheric body.

(Testimony of Paul Stickell.)

Those four bodies comprise this one thing; that then is the symbol of the high living God. This outer activity [606] is made in the image and likeness of God and created by God the Mighty I Am Presence.

Now, when this takes its attention off of God, that great being, the father in heaven, and lowers it down here into the outer, it then begins to use the processes of reason, analysis, argumentation, and experimentation, and acquires everything through acting in the outer world, acquiring business, money, and the requirements for this through the activity of the muscles and through thinking, reasoning and analyzing.

When this takes your attention off of that presence, that has been referred to in the Scriptures as the Garden of Eden activity. When this gives its attention of father in heaven, it walks and talks with the father in heaven. In other words, this brings this through that stream of life and at all times that this wants done out here.

When the outer activity called the physical takes its attention off of the present, then it has to use these other processes of reasoning and so forth, and that is called, it has lost its way in the wilderness, that is, into the outer human things. But when this begins to raise its attention upon God, the Mighty I Am Presence, and begins to call to this, this presence here begins to answer it by giving to the constructive desires or its desires the things it wants and manifestation out here.

(Testimony of Paul Stickell.)

So that if this, the human, so-called by the outer world, makes the call to God, the Mighty I Am Presence God, calls to the father and he will answer you, then if you decree that, this will release the energy in action through you or the outer and the wisdom required to bring into existence whatever you require in your business affairs or in governments, colleges, universities, or great religions, or whatever the constructive activity may be.

This activity will lead this through to victory in [607] every constructive activity that this takes a part in, because that constructive desire is a direction from the presence of God who rules the universe, and it is visualized in action.

These four bodies, the physical, the emotional, and the mental body, the mental body is somewhat of a counterpart of the physical and the emotional body is the feeling body, and that extends to about three feet in all directions. Into the feeling body this energy pours and permeates the flesh body. At the back of the neck, to every cell of the body, a thread of light runs to every cell and in every cell there is a point of light. That point of light is the pattern for the physical garment, the physical body. That is the vehicle.

Now, when this takes its attention off of the presence and begins to analyze and working things out from an outer and reasoning things and passing judgment, if the indulgence is in criticism, condemnation, and finding fault, and not going back here

(Testimony of Paul Stickell.)

for the constructive thing to do, this energy in the feeling body becomes contaminated with shadows or dark thoughts. That is called in the great religions the soul, and those things must be taken out of the feeling body. They must be purified.

Then the psychological world, those things are called concepts, that which holds your attention in the feeling body. Your feeling body is the reservoir for this energy.

Seventy-five per cent of that energy that flows down here flows into the feeling body and the emotional body. The other 25 per cent is released into the atmosphere. Of that 75 per cent of that energy that comes down here that remains here, 90 per cent of that energy is in the feeling body and the other 10 per cent is in the mental body, approximately that amount. So that when this entire outer activity, the feeling body and the emotional body and the physical body, becomes contaminated with all of these qualities, it forms into a sort of a shell, as the Master Jesus [608] called it, the shell of human creation, and as we go along through a lifetime, that shell becomes quite dense and that is what we call the body of the human, and that is the activity in our great religions that they call the soul that must be purified.

I asked Mr. Ballard, I said, "Mr. Ballard, what must I do to purify and dissolve that accumulation in my world and what will take place if I do that?"

And he said, "If you will call to the Presence,

(Testimony of Paul Stickell.)

your Creator, and ask it to dissolve that accumulation, to annihilate it and consume it from the universe, it is misqualified energy, the presence of life, and your violet flame to your world, if you bring that to your world, it will take out of your emotional body all wrong thoughts and all wrong habits. But," he said, "you will have to continue to do that. And as you continue to do that, you will find eventually that the attention will begin to automatically ascend to that presence, and whenever you call to the Presence, you will always be directed and shown what to do."

I said to Mr. Ballard, "Well, I am going to prove that true." And that was back in '33.

He said also, "You must protect yourself from the outer world's accumulated thought and feeling and ask the Presence to flow like a tube of light."

He said, "If you will do that, the Presence will draw that tube of light around you."

He also made the statement that "When you visualize yourself to be a brilliant, dazzling being in a golden sun and issue the fiat or the decree, 'I am the resurrection and the life; I am the truth, the light and the way', the resurrection and the life," he said, "was the perfect expression of God. And as a man thinketh, so is he. So issue that decree and blaze to your world a violet consuming flame."

Finally he said that would purify and cleanse the human. [609] The human is something more or

(Testimony of Paul Stickell.)

less than misqualified energy, and our great religions call it evil or sinister force in our feeling bodies, in our thoughts and feelings, that are discordant, and the violet consuming flame, when you place that in your world, it gradually dissolves those thoughts and feelings and you become harmonious and your attention begins to ascend to that Presence.

Now, between this outer activity, remember this is the temple of the high living God, and when you call to God to dissolve, to blast, to annihilate, and consume the human, that enables the presence of life to release into this outer shell, which is the shell, and it dissolves and consumes it, so that the temple of the high living God can become pure again, or the soul.

And as one continues to do that, they gradually prove that true. Their attention begins to ascend upon the Presence, and between this Presence and this there is what is called the higher mental body. Your higher mental body is the selective discriminating activity of God. It is the all-knowing mind of God. It is the body in form like this, but not as brilliant and dazzling as that great being there. And it is alongside of this Presence, and through that higher mental body this energy of life is lowered into this lower optic and stepped down into action into this lower decree which is the atomic structure.

When you call to this, "Thine eyes are too pure to behold," your higher mental body knows the protection of this and what is to come into existence

(Testimony of Paul Stickell.)

here. It knows what is taking place up here, but when you call to the Presence, it is the higher mental body that releases into your world that feeling or desire which is the direction or impulse from this as to what it wants to do here.

Then you issue the decree, "Mighty I Am Presence," a decree is a positive prayer or affirmation. When you say, "I am going downtown," that is an affirmation; that is a decree. The [610] activity of God is I Am. And this ascended master instruction coming from the ascended masters gives to us their understanding and use of those words.

We in the intellectual world always follow those words with a negative expression. For illustration, if you say, "I am not going down-town," the energy of life is not released to move the muscles and take you downtown. The words "I Am" release into action life, intelligence, substance and energy, or life which is God in action.

The ascended masters and Jesus always preceded every important statement with the words "I Am." For illustration, "Mighty I Am Presence, you take command of my world and you produce perfection out here. Mighty I Am Presence, take command of my business affairs and you charge forth into it your perfection."

So every day we endeavor to create or bring forth greater perfection in all of our activities throughout the day, and the ultimate goal is perfection or the raising of this outer activity into the higher

(Testimony of Paul Stickell.)

mental body, and it returns home to the Father's house. The Master Jesus accomplished that and said, "All mankind must do that sometime. All of these things that I do, ye shall do, and even greater things than these shall ye do."

So that the words "I Am", it required one year and a half of continuous study on my part to understand those two parts from the ascended masters.

This is the ultimate of human existence. That is the father house and this must ascend and return home to the father's house. This outer activity is a precipitated thing; the human, or the flesh garment, has been precipitated by this presence, projected into the atomic structure, and when this outer activity blazes through this world of outer flame and brings its attention there and continues to call to that, this entire outer human accumulation of energy in the feeling body and in the flesh body [611] gradually dissolves and as that continues to dissolve under the old dispensation, that is purified and cleansed completely and there comes a time when this is released from the magnetic pole of air. And the ascended masters, when this releases itself from the physical flesh garment, as it is being released gradually and until a time when it is completed under the old dispensation, the ascended masters and the higher mental body release the rise of light into the flesh garment and it dissolves it.

Under the new dispensation the etheric body, the flesh body, the emotional body, and the mental body,

(Testimony of Paul Stickell.)

all of that energy penetrates the feeling body that has been purified up to a certain time of so-called death, if it has not all been completed. The great ascended master, Saint Germain, made the statement that by reason of the effort of the students under his direction, (he being the authority for the Seventh Ray for the matter of the earth which has to do with the spiritual culture of the nations, discussed in various philosophical avenues of learning as well as in this), the purified substance at the time of so-called death that has been purified is drawn into the etheric body. Then, in the three days from the time of so-called death while the purified substance is being withdrawn, the greater master purified the etheric body which is one of the bodies of the outer and they draw that substance, the purified substance, into the etheric body, and it ascends into the higher mental body and returns home to the father's house, and the outer activity is cremated.

The foregoing is a general statement of the instruction which I gave. I believed in the instruction when I gave it, and I believe in it now.

Cross Examination

I did not carry the chart with me as I went around the country lecturing in the activity. I used the ones that they had at the various groups. I did not sell them. It sold for [612] $200.00. The large chart works on the same principle as the small one.

(Testimony of Paul Stickell.)

Mr. Cannon: There is no magic about it. It will turn off when you pull the plug out and it will turn on when you plug it in. There is nothing magical about it, and we have never claimed it to be magical.

The Witness: I explained the law of life as given to me by the Ballards from the ascended master's instruction and from the books. (Tr. Vol. 22, p. 3648). In the various classes throughout the country, Mr. Ballard would say that the Master Saint Germain is here, or any of the other great ascended hosts, and he would say that the great Master Saint Germain, or whichever one it was, would want to dictate and he would call it to our attention in that manner. He would also give to us the instruction that he said was coming from the Master Saint Germain, and he would read it in letters of light.

I saw Saint Germain in Chicago and on the platform in the Shrine Auditorium in Los Angeles. He is a being of great light and a great divinity. I never shook hands with him. He stood out in front of me. I saw on the Shrine platform in Los Angeles the Great Being, the Master Jesus that you have seen the picture of here, Mr. Ballard standing back of Mrs. Ballard in a brilliant body, and also the Master Saint Germain, all three of them. Saint Germain resembled Government's Exhibit 201. His face was a great light or dazzling light. He resembled it. There were no figures around him. He looked the same in Los Angeles. He was wearing light gar-

(Testimony of Paul Stickell.)

ments, garments of light. I did not have a conversation with him.

I was a lawyer before I went into this movement, and made my living practicing law. I did not make my entire living from the movement in 1936, not at first. That was when I started to go forth and money I had in my possession I used in the activity. I do not [613] recall whether the love gifts were $7566.93 in that year. I think so. As to my income getting better, I do not recall the income from love gifts, the sale of books, ever amounting to much over $9,000.00. It may have run above $9,000.00. I did some work for the Ballards at the office of the Saint Germain Press before I went out lecturing. I did various things. I helped in the office, packing books, and one thing and another. I was doing that while I was practicing law in Chicago in the summer of 1935, and conducting meetings in the evenings at various places in Chicago. They paid me for the work in the office. Prior to the time I went forth, I had a talk with the Ballards. I had conducted classes there in Chicago. Mrs. Bliss invited me to conduct group meetings at her home and from that there were many groups formed and meetings over Chicago, and people came from out of the city over the country and attended those group meetings. Finally, Mr. Ballard said to me when we were discussing it—he asked me if I would go forth, and at the request of these people who had invited me to come to the various parts of the states, that

(Testimony of Paul Stickell.)

is, Toronto, Canada, and a number of places in Ohio, Wisconsin—I said all right. He said, "Go forth", and I did not go forth except at various places in Wisconsin. I did not close up my business until in 1936. I devoted most of my time to going forth in the activity in 1936. I couldn't tell you the amount I received for helping out at the Saint Germain Press in the summer of 1935. It runs in my mind as $25.00 a week. In the latter part of '34 or in the fall of '34 Mr. Ballard came into my office one day and said: "Saint Germain has appointed you as a messenger." And he handed me a letter at that time. Saint Germain was not there at the time. I couldn't tell you at the present time what the letter said except that he appointed me a messenger. I believe that I can find it somewhere among my papers. I would have to look in my brief case. I travel all over the country and it runs in my mind that that [614] letter is in one of my brief cases. I have the letter. It is in one of my brief cases and I think it is with me in the hotel. I don't recall when I last saw it. I asked Mr. Ballard at the time, "What am I to do with this letter?" and he said, "You retain it and unless it becomes necessary, you can show it if you want to, if anybody wants to see it." I don't recall whether anyone has asked me to see it. I have had it in my possession all of the time. It is a typewritten letter. I heard the explanation of the Mighty I Am Presence in the classes in Chicago and in the three classes in the home of

(Testimony of Paul Stickell.)

the Ballards, in the home of Mrs. Bliss and in Oak Park. They explained the Mighty I Am Presence and gave it forth practically as I explained it this afternoon. I first heard the explanation of the chart during the year 1933, during one of the classes. The Ballards explained the discourses that they had in their possession at that time. It would be difficult for me to show you one of the Government's Exhibits which has the explanation of the chart as I have given it. I could direct you to the second chapter of the "I Am Discourses" book which gives you the explanation of the "I Am the resurrection and the life," and "I Am the way of the life and the truth." You will find that in "The I Am Discourses" book, on page 12, Discourse No. 2:

> "When Jesus said: '"I Am" the Resurrection and the Life', He gave forth one of the mightiest Utterances that can well be expressed.
>
> "When He said, 'I AM', He did not refer to the outer expression but He did refer to The Mighty Master Presence-God Within, because He repeatedly said: 'I of my self can do nothing, It is the Father within-the "I AM"—that doeth the works.' "

There is nothing in the discourse where the word "chart" is used there. I heard Mr. Ballard make statements several times concerning the reference to Ezekiel. I don't recall where I heard [615] the

(Testimony of Paul Stickell.)

reference the first time. I gave forth the instruction in the manner in which it was explained by Mr. and Mrs. Ballard in Chicago, in 1933 and 1934, and as I hear them explain it from the platform and also from the books. There is an explanation of the chart in Government's Exhibit 10, the February, 1936 issue of "The Voice". The witness thereupon read from Government's Exhibit 10 concerning a chart as follows:

"The Upper Figure in the chart represents the Electronic Body of the 'Mighty I AM Presence', which is the individualized focus of God, who creates the physical body.

"The circles of color around the Electronic Body represent the causal body. This is the accumulated good of all previous embodiments, and is composed of all substance constructively used in previous lives. It is a reservoir of energy constructively qualified, being the sum total of all previous Self-conscious effort toward Perfection.

"The Rays of Light going forth from the 'Presence' are the Divine Mind or Love in action, continually pouring out Its Gifts of Perfection into the use of the human personality.

"The lower figure represents the physical body, surrounded by the Violet Consuming Flame, held within the Pillar of steely White Light pouring down from the 'Presence'. The White Light of the Pillar forms a wall of pro-

(Testimony of Paul Stickell.)

tection around the physical, emotional, and mental bodies and acts as an insulation to all discord and destructive creation of the outer world.

"Between the Electronic Body and the physical is the Higher Mental Body which is the discriminating selective Intelligence, that knows the Perfection of [616] the 'Presence' and the imperfection which the human has drawn about the physical body, but refuses to accept the imperfection. It knows the requirements of the physical Life, reaches into the 'Presence' and draws forth whatever is needed to change outer conditions into perfection.

"When the student calls to his 'Mighty I AM Presence' to surround him with the Electronic Circle of Protection and to pass through his mind and body the Violet Consuming Flame, the 'Presence' instantly projects this Wall of Light and Violet Flame around the physical, emotional and mental bodies. Thus, the student of Light can move in the world and yet, be unaffected by the discordant destructive creation of other human beings, as well as the accumulated discord of humanity in the past.

"Everyone must some day, sometime, somewhere consciously call forth this Pillar of Protection around his human personality, in order to cut himself free from the surrounding in-

(Testimony of Paul Stickell.)

fluence of the outer world and attain his Ascension.

"This is the Law of the individual's Life and the way by which he becomes the Ascended Master and manifests Perfection in all his activities."

The Witness: There is no scriptural reference in any explanations of the chart in "The Voice" of February, 1937, Government's Exhibit 22. When you use the words "I AM" in conjunction with the teachings of this movement in the manner taught by myself and the Ballards, you cannot ultimately precipitate. The only precipitating presence in the universe is God I Am. The human of itself can do nothing, but the I Am Presence, God, precipitating everything there is in this universe, whether it be form [617] or expression, and it is the activity of God in everyone of us that releases an idea and that idea that we in our thoughts and feelings hold our attention upon it and complete it, that is the activity of precipitation. This building is a precipitated building, from this instruction and from all instruction we understand in the light of this great truth. It would be close to it to say that God does the precipitating and by following this teaching you can raise yourself to such a point of perfection that God will precipitate for you anything you desire, including health, money, gold, or jewels. Every individual on the planet, whether it be an I Am student

(Testimony of Paul Stickell.)

or who it may be, they are all using I Am because I Am is the creative principle that releases God into action and whatever follows those two words He creates in your world, my world, in every individual on the planet, whether they be I Am students or not. As we continue to purify our thoughts and our feelings, these ideas from our creator, the Mighty I Am Presence, come forth very fast and the method by which they are brought forth into express, we decree that activity into movement and that is a precipitated activity, whether you want more business, you want to expand your business, or whatever you do in your professional life or any constructive activity. If you wish to suppose that one desires a diamond, that is a prompting from the Mighty I Am Presence God and it wants you to have it. And then you continue to hold your attention upon it until it comes into your hands and use.

I have not been able to precipitate. I haven't attained that perfection in the manner in which you have in mind, except that we all in our business affairs and our outer activity, we precipitate in that manner. I have, and all mankind. I have often asked the Presence to reveal to me what is to be done in a certain activity and immediately get the answer and that is instantaneous precipitation. As you proceed on, until you have purified this outer physical garment sufficiently in that your attention rests [618] upon your presence and that this pres-

(Testimony of Paul Stickell.)

ence of life "I Am" can trust the human, this outer activity, at your call to the Presence, it will release into action down here the things that it desires to produce in the manner in which Jesus brought it forth, when man attains that perfection that He attained, that spiritual expension or achievement. I have never precipitated any material thing for my own use, not in the higher optic. The Mighty I Am Presence is the only precipitating presence. It will do the precipitating and when it is going to do that, I do not know. It has not revealed that to me. I will have to purify myself sufficiently first. (Tr. Vol. 22, p. 3678). All of us will.

I received my bonus money in 1936, I believe. I put it into the work by buying an automobile and that automobile took me from place to place where I held the classes. I do not recall the amount of books that I sold. The first year there were quite a lot of books sold. I have never had any serious quarrels with Mrs. LaFerrera. I never had any quarrels with Mrs. Fowler at all. I have proved this work true as I told Mr. Ballard I was going to do. I am much better in my health. I am stronger. I am happier. I have made great progress in many ways in associating with people and learning to adjust myself, being kinder, and it has made me clear in thought and in feeling. I put forth every effort never as much as to let any statement go forth unless I know the source from which it comes. I try my utmost to speak the truth at all times. In

(Testimony of Paul Stickell.)

calling to God, the Mighty I Am Presence, we are more determined than ever to put forth more effort to live an honorable, honest and pure life. As to whether I am better off financially since I went with the Ballards, after I have paid all of my expenses, hotel bills, the upkeep of the automobile and hall rentals, I would have a lot more money left if I were to practice law in Chicago.

The pamphlet, Government's Exhibit 208, is one that was sent out to various cities to these various individuals throughout [619] the country who invited me to come there and give forth this instruction; they asked me for a pamphlet or folder that they may hand out or give to their friends, the students. I would have them shipped from the printer at Milwaukee. He would ship those folders to these various people that I would direct him to send them to, and how they handled them, I could not tell you, except that they mailed some out, they said. They gave some to the people, students and those who come into the sanctuary. The pamphlets refer to me as an appointed messenger and to the radio broadcasts from which a further knowledge of the work can be gathered. If they (the broadcasts) announced my classes, I had nothing to do with it, except on one or two occasions Mr. Ted Dahl asked me if I would not see to it that he received a letter from me giving the dates and times and places of my classes. He was the Ballard radio agent. I informed the Ballards as to where I was

(Testimony of Paul Stickell.)

going and was in communication with them frequently. With Mr. Ballard's permission, the folders were modeled after ones used by Mr. Ballard. I did not see the ascension of Mr. Ballard. I only saw Saint Germain at those classes in Chicago. No one was present when Saint Germain appeared to me.

Redirect Examination

The occasions on which I saw these ascended masters are very sacred to me. In the income tax return which shows $7566.93, the Government allowed me deductions for hotels, railroad fares, auto expense, etc., totalling $5578.11. Government's Exhibit 7, at page 98, contains all of the scriptural quotations which I used in explanation of the chart, and that Mr. and Mrs. Ballard used. It isn't true that a great many of the lectures were given in sanctuaries or homes or halls provided by the various groups.

Recross Examination

In the start, in the early part of 1935, those groups were held in homes in Chicago, and then after that they were held [620] in halls in hotels, or in Masonic buildings and women's clubs. I did not pay for the hall in the ten-day class in Seattle. It ended on a Sunday night. While we were having breakfast, Mrs. Fowler handed me an envelope and said, "Here is a love gift that will take you over the highways and byways to expand the work of the Master Saint Germain." When I opened the envelope, there was $300.00 in it.

MATTIE HORN

was called as a witness in behalf of the Defendants, and testified as follows:

I am an I Am student and have attended the Ballard classes in 1936, in Los Angeles, Cincinnati, Cleveland, Detroit, Los Angeles again. I was here twice in 1936. I think I arrived in July. The class started in June. As I remember it, we didn't get here until July. I never heard Mrs. Ballard make the statement that the Bible was a filthy book. [621]

HAZEL PALMER

was called as a witness in behalf of the Defendants and testified as follows:

I live in Kansas City. My husband is a construction superintendent for the Kansas City Power & Light Company. We are both followers of the I Am activity. I attended seven Ballard classes, six of Mr. Casiere's classes and six of Mr. Stickell's classes. I attended the Ballard classes in Kansas City, Washington, D. C., Chicago and Los Angeles. I never did hear the Ballards or anyone at the classes solicit money or anything of value or make any statement concerning books, other than that they were available, nor urge anyone to buy books or solicit the sale of jewelry, charts or any commercial product. Cataclysms were mentioned, but no definite date was set. They said that healing was

(Testimony of Hazel Palmer.)

to come about through God, the Mighty I Am Presence only. We had to make our call to that and accept the healing before we could receive it. I never heard the Ballards state they could personally heal anyone nor that any jewels they possessed had any healing qualities. The main benefit I received from the activity is knowing we are not victims of circumstances. By controlling this energy we can control those things, become master of them. The laws, rather than the narratives, impressed me most in the books.

It was thereupon stipulated that if the same questions were asked the witness concerning the Cassiere and Stickell classes that the answers would be in substantially the same manner.

Cross Examination

The Witness: I have a set of the books and two or three others. I purchased them at different places, from the classes and from the sanctuaries. I believe everything that is in those books. (Vol. 23, p. 3727.)

SUSANNAH MILLS

was called as a witness in behalf of the Defendants and testified as follows:

I live in Mill Valley. I am an I Am student. I first [622] contacted the books in 1934 at a metaphysical book shop in San Francisco. I had been browsing around looking for something that would

(Testimony of Susannah Mills.)

answer my questions on why I was in physical embodiment and what I could do to improve my condition. I attended all of the sessions of the Ballard classes at the Shrine Auditorium in 1936. Mrs. Ballard absolutely did not say that the Bible was a filthy book. I have been at classes where *Hary* Rogers has made announcements. The substance was that he would say there were books or pictures in the lobby for those who desired to purchase them; if they wished them, they were there for their convenience. Then we usually would have the contemplation group. We would give a few decrees and maybe sing a song or two, then there would be a lapse of a few minutes, after which he would announce the messengers coming. It was said at the contemplation gatherings that if it was impossible for students to purchase books, that they would see that they were provided for them.

Cross Examination

Every once in a while Mr. Rogers would make that statement about books being available for those who couldn't buy. It was not at every class.

I own three complete sets of books which I purchased and a loose-leaf decree book containing somewhere around 400 sheets. Some of them were given to me. No books were given to me. The decrees are read phrase by phrase in unison by the class. If they don't have their own books with them, or if they don't own the books, some of the other

(Testimony of Susannah Mills.)

students let them look on with them. Most of them have their own. When new decrees come out I see them in the sanctuary on the book desk. I purchased them at my own desire. The group in Oakland I belong to is a very nice one and has a general average attendance of around 125 to 150. That is just the sanctuary classes. That is not the big classes. About 2000 attended when the Ballards came up there and held classes in [623] 1939. (Tr. Vol. 23, p. 3741.)

ANN ALLEN

was called as a witness in behalf of the defendants and testified as follows:

I live in Chicago. Prior to my marriage I was employed in the Veterans' Administration of the Federal Government and during the last five or six years was Chief of Insurance in the Cleveland Branch Office. I have attended about ten of the Ballard classes. I have read the books of the Saint Germain Press. The laws and principles in them impressed me rather than the narrative events. I have never heard the Ballards nor anyone on the platform solicit money or anything of value, nor make any statement concerning the sale of books, other than to announce that they were available. I have never heard them urge anyone to buy books or any other commercial product. I have heard cataclysms mentioned, but never a definite date set. I have had a great deal more happiness since join-

(Testimony of Ann Allen.)

ing the activity, in having a definite plan of life and a definite goal to work to, and direct laws by which I can attain that. I feel that it is more definite and certain that it was before I participated in this activity. (Tr. Vol. 23, p. 3754.)

Cross Examination

I attended a class of Mr. Cassiere in Chicago. Boxes were placed near the entrance to the door for love gifts and if anyone chose to deposit love gifts, they were permitted to do so. Sometimes I deposited a love gift. Severy hundred persons were present at classes I attended given by Mr. Stickell. The same thing was true concerning boxes for love gifts. He would describe the chart very much as in his testimony given at this trial and read the books part of the time. Mr. Cassiere would talk concerning the laws contained in the books and magazines. My answer is yes to your question whether I was interested in the part of the book where Saint Germain held out his hand and [624] a disc of gold about the size of a ten-dollar gold piece appeared. One of the laws in the book was the law of precipitation, both instantaneous and the type such as getting a pay check. I read the portion of the book referring to a group of people living in the Sahara Desert:

> "The more advanced of these people produced much gold by precipitation direct from the Universal. The domes of many buildings

(Testimony of Ann Allen.)

were covered with sheets of pure gold and the interiors decorated with brilliant jewels in curious yet marvelous designs. These jewels were also precipitated direct from the One Eternal Substance."

In the instance in the book where you read I understood the gold was precipitated direct from the universal and that it was a tangible type of gold. I have testified that I was interested in all that is in the books. I was interested in the sequence concerning the mysteries of the Yellowstone and Mr. Rayborn's ascension and in the incident where the party speaking to Mr. Rayborn said as he was rising up, "I let go of his hand." I was interested in the incident where a panther became as playful as a kitten and thereafter conquered a lion.

Redirect Examination

Sometimes I left love gifts; sometimes I did not. I was not treated any differently than on the occasions I did not leave gifts. I don't think any one ever knew whether I did or not. One of the laws of the activity is the conquering of fear. I understand the incident related about the panther as an example of the conquering of fear. (Tr. Vol. 23, p. 3767.)

Recross Examination

I thought that the panther was an animal and actually had had a fight with a lion. [625]

CURTIS IVES McCLENATHEN

was called as a witness in behalf of the Defendants and testified as follows:

I live in Akron, Ohio. I am a natureopathic physician and electrotherapist, licensed to practice in Ohio. A natureopathic physician is one who uses all natural methods of healing. They use the combination of physical and electrial modalities, modality meaning a method of treating, physical, mechanical, electrical and dietic. I have had experience in color therapy. My professional experience in it began in 1928 and I have been more or less active in the field ever since.

Before describing color therapy, I would like to lay a foundation as to the basic principles and physics of light. First of all, light is a universal substance. Light has definite properties. It has definite pressure. It has definite mathematical and scientific laws by which it acts and reacts, and light is the one universal substance whence everything originates. When light is qualified by a definite, mathematical law in the visible spectrum, we have what is known as color. Color is divided primarily into three primary colors. A prism when used to refract light divides it into its component wave lengths, producing the spectrum. Through such a prism we are able to see the invisible colors; such as the infra-red and the ultra-violet; the ultra-violet and the infra-red are not visible to the human eye, but through the refraction with glass, an ultra-violet ray of a definite wave length will almost ap-

(Testimony of Curtis Ives McClenathen.)

pear upon the same measurement point upon a prism or upon what is known as spectroscope which has the prism calibated. (Tr. Vol. 23, p. 3772.)

In 1928 and 1929 I became interested in research work relating to applying the source of light, such as a carbon light through a prism and taking off specific wave bands of light to establish a treating or therapeutic instrument for use in treating with color as worked out by Dr. Sprettles of Ohio University. [626] In other words, the preparation of a mechanical instrument which could be used in connection with this treatment by way of light. In addition, I did a great deal of research work in actual clinical cases. Color can be divided into the three primary colors, blue, yellow and red. Blue is known among doctors as the electrical properties of color, the electrical or the cold end of the spectrum. (Tr. Vol. 23, p. 3775.) Yellow is the luminous, and red is known as the thermal or heat. Therapeutically, blue is the main color that is used in color therapy in the clearing up of different infectious conditions, in the relief of pain. Blue is known to have definite germicidal effects and to be a hypnotic and a sedative. Blue could be used in treating a cut or infection. You would use it in that instance in the shorter wave lengths, in the ultra-violet, which has been demonstrated to be able to explode germ life. In therapeutic work, blue has been used in many different ways. The early use of blue was the use (and it still is used that way

(Testimony of Curtis Ives McClenathen.)

by some doctors) of sun light reflecting from the walls of blue rooms. At the present time, modern hospitals frequently have the operating room walls in blue for the very reason that the blue radiation keeps down germ life. In some instances, blue is used through glass with the sunlight coming through glass. It is possible to take a blue flask filled with water and to use that as a lens reflecting the sunlight through it upon the patient and procure a definite physiological effect. It is also possible to charge that water with the quality of blue and for the patient to take that water internally and receive a therapeutic effect from that. Now in some instances that is being done today with the mercury-quartz ultra-violet generator releasing the blue energy within the water. It charges the water with ozone and has a definite therapeutic effect upon the patient. Blue has been used in the treatment of mental cases, mental disease. The way it is done is by the application of blue [627] light through the eye or through any area of the skin of the body. It has a sedative effect upon the patient. It stabilizes the emotional body, and tends to make it more rational.

Red has qualities of a different nature. I have taken cases out of institutions and treated them in my own institution according to the principles which I have enunciated here with good luck. Infected sores of soldiers on the battle field have been treated with blue light, by the use of portable units built

(Testimony of Curtis Ives McClenathen.)

during the present war for use of the Canadian Government, in which battery power is furnished. Insanity can be treated by decorating the walls, but I have used the more powerful lights. I prefer the carbon arc light, which is a powerful source of light energy. There are different types of carbons. The sunlight, as known to the layman, is usually called the sunshine carbon. It is furnished the layman in a harmless carbon composition. I use higher powered instruments in which we use therapeutic carbons. If I wish to use the power of blue in the treatment, I select a carbon with a blue core which has the right chemical composition that when the proper power of electrical energy is driven through it electrically, it releases a great quantity of blue in its spectral analysis and that blue in turn is passed through blue color filters of the wave length that I wish to use in the treatment of the particular case. (Tr. Vol. 23, p. 3782.)

I do not think that a phonograph record if it were blue would have a great deal more effect therapeutically than if it were red, for instance. It is possible that the effect would be psychological and, of course, the translucent record with the avenue of the eye of the one playing it, beholding that record, would have a very unmeasurable physiological effect, a very minute effect, that is.

One reason drugs are sold in drugstores in blue bottles is that they play a very important part in the preservation or [628] protection of their con-

(Testimony of Curtis Ives McClenathen.)

tents. It has been demonstrated that if you take an amber bottle and place water in it, leave it in the sunlight, in three or four days it becomes rancid. It is possible to take a blue bottle and place water in it and leave it in sunlight and that will not become rancid from one year to the next. The bottling of such substances as Vicks nose drops, bichloride of mercury and substances of that sort that have germicidal action, protects the substance charging the quality of blue energy into that content and therefore maintaining the quality of the germicidal agent.

Different colors have an effect upon the growth of plants and animals. Blue has been found to be most favorable to the growth of living organisms.

Cross Examination

I am an I Am student and have been one for two years. Thermal means heat, or heat producing. Many therapies are heat therapies. Under certain conditions, it may be healing. Red is a thermal color. Red is the irritating color. It causes irritation, even like a mustard plaster irritates; the color red has the same effect therapeutically applied. Red is healing in a sense that it stimulates a reaction. It is not in itself healing.

I did say that it is untrue that most bacteria in the world are beneficial. I meant that it is true there are bacteria in the soil that thrive upon the plant and have a part in its decomposition, which

(Testimony of Curtis Ives McClenathen.)

through decomposition fertilizes the soil. Parasites are the type of bacteria that live upon man, animals and plants. I am acquainted with the fact that bacteria cause milk to turn to cheese, that they spoil the milk, condensing it into cheese, and realize that cheese is the result of bacteria action. However, I do not feel that bacteria fermentation has a place in human economy. It is true that a great majority of the American public and almost the world over eat cheese, but anyone who eats cheese has bad breath. It is true that bacteria takes part in the making of [629] yeast, but I feel that bacteria that make yeast are also non-essential to human life; in fact, in the old Mosaic law they were forbidden to use yeast. I would say that the bacteria known as yeast are non-essential to mankind. I do not agree with the phrase that bread is the staff of life. I know that vinegar is made from bacteria action and is used by a great many people, which is unfortunate. I know that wine is the result of bacteria action. I have read from Webster's New International Dictionary, Second Edition, Volume 1, page 202, the authority which you are now showing me, as follows:

"Being destitute of chlorophyll, most bacteria are parasitic or saprophytic and depend upon living or dead organic food materials; but many are autotrophic, deriving energy by the oxidation of simple elements, as nitrogen and sulphur, or of various inorganic compounds.

(Testimony of Curtis Ives McClenathen.)

In the economy of life they are of the highest importance."

I agree with the statement that most bacteria are harmless, because they don't invade the human body. It is true that yeast is not pathogenic bacteria, that is to say, it is not disease producing, but it is toxic producing, and yeast is a living plant cell. I know that it takes over 200 centigrades to kill certain bacteria, that many are not even killed by boiling. I agree with the statement from Webster's New International Dictionary to the effect that "in the economy of life they (referring to bacteria) are of the highest importance. Many species convert dead organic matter into soluble food materials for plants." However, that doesn't say with rspect to human life; it is the cycle of plant life.

I wouldn't say that if tap water were put in a blue bottle the bacteria would not grow at all, but the activity would be curbed if the bottle were placed in the sun. The blue bottle would not kill the bacteria culture, but would greatly lessen the activity. Amber bottles are used for substances which will be deteriorated [630] by light. The person treated by me with good results mentioned above was Ruth Bauman. She had a nervous breakdown and was in an insane asylum. I took her out of the insane asylum to give her the treatments. I know that some people do go through periods of mental derangement and are restored to normalcy by keeping them occupied. The blue rays which

(Testimony of Curtis Ives McClenathen.)

would treat a cut as testified to on direct examination would be the ultra-violet generated from equipment. The treatment with light rays which I have spoken of refers to treatment by rays generated by equipment. Blue is hypnotic. It is used by psychiatrists in their examination of patients for its hypnotic effect. They play a blue light upon the patient's face while making the psychoanalysis. (Tr. Vol. 23, p. 3819.) In my mode of treating a patient if a person had a disease, I would not put them in a blue room and expect them to be healed, for it is true that according to my theory of treatment the light rays must be either coming from the sun or from some generative force, that is from the various thermal rays, and those rays that are generated by equipment that utilizes them. I still treat people with those rays rather than treat them with the I Am activity when they come to me for medical treatment, that is I use the orthodox methods.

The color blue is germicidal and a sedative. Being germicidal, it has a tendency to kill germs if the light of certain specific waive lengths are used. There are other shades of blue that have a tendency to increase light activity of the body which is the normal defense against bacterial activity.

The Doctor was shown a white and a blue sheet of paper, and stated that the authorities say germs would be more likely to survive on the white than on the blue.

(Testimony of Curtis Ives McClenathen.)

Redirect Examination

You can see the relaxation take place, the physiological changes in the patient. There will be a temporary immediate improvement. It would generally be mild. The application is [631] cumulative and by all methods of treating, the patient is given a repetition of treatment over a period of time until the desired results are accomplished.

With reference to the blue record, in my statement that the effect would be minute, I mean slight. If repeated over a period of time, it would naturally have a cumulative effect. Even looking upon a given color is a slight stimulus to the eye. In the laws of biology and physiology there is a law known as the Pfleuger Twitch Law which states that the effect of a stimuli is exactly reverse to the strength of the stimulus. An illustration would be the tickle of a feather. It produces a sudden reflex action, where a strong stimuli would have little effect.

Recross Examination

Reading "The Voice", July 1940 issue, at page 39, "This blue transparent material carries a special healing quality," I positively agree with that statement. That statement says that this blue transparent material carries a special healing quality. I know that this special blue translucent material has a much finer, smoother surface than previous black records, and therefore eliminates surface noise, irritating scratches, eliminates static which

(Testimony of Curtis Ives McClenathen.)

would be detrimental to the patient. Now, further than that, I do know that these records do produce a healing quality, because I have played these records when patients were in serious condition and under emotional strain and observed their emotional body quiet, and the patient was much more peaceful and did rest.

Now, part of that, it does not state there that the healing quality is due to the fact that it is blue, but it is very beneficial to have harmony of color, and to the person who sees this record, there is harmony of color. I do not know of any recognized hospital sanctioned by the American Medical Association which follows the mode of treatment of playing blue records to cure people who are hospitalized. I would answer further that I don't know of any person produc- [631A] ing blue records other than these. I have never seen a blue record until these were recently produced. It is true that the sky, the ocean and the most predominant colors in the world are blue and that germs are in their presence every day and survive.

Further, there is a basic law of sound in relation to physiology which states that if the rhythm or tempo of the music is slower than the pulse rate, that it is soothing and does quiet the sympathetic nervous system. If the tempo is faster, it does excite and arouse to action; and if the tempo is the same, that stabilizes the pulse rate.

(Testimony of Curtis Ives McClenathen.)

Redirect Examination

If a black record could be produced with as smooth a surface as a blue one, that is with identical material, the quality of the music would be the same from the standpoint of music.

Red is only used in treatments for the purpose of momentary excitement, just as you would use spirits of ammonia to suddenly react a patient. In answering concerning the record, I stated unless the person playing the record visually saw the reflection of the blue qualified light, that the effect of playing the blue record would not be any different other than playing a black record, except that the blue record is smoother. (Tr. Vol. 23, p. 3828.)

NORMAN H. MORRISON

was called as a witness in behalf of the Defendants and testified as follows:

I reside in Phoenix, Arizona, and I am a dentist. I have a D.D.S. from the dental department of the University of Omaha. I am a follower of the activity, having contacted it in [631B] the summer of 1938 through a patient. Thereafter, I read the books. I got them from the library. I attended classes in 1938, 1939 and 1940, and this last class. I have attended every class Mr. Cassiere and Mr. Stickell held in Phoenix. There were three or four. I am a group leader and have been for approximately a

(Testimony of Norman H. Morrison.)

year and a half. I have rendered absolutely no financial reports to the Ballards or to anyone else, nor have I been asked to. The group as a unit has never sent any love gifts to the Ballards. I have never heard the Ballards or anyone on the platform solicit money or anything of value from anyone, or make any statement concerning the sale of books other than to announce that they were for sale, or urge anyone to purchase books, jewelry, charts, phonograph records, radio transcriptions, songs or any other commercial product. As a result of my participation in this activity I have been benefited in that I feel that doubt and fear have been eliminated from my life. I feel that I know what life is about; I feel I know what I am put on this earth for, and if I follow the law they have given me, I will know what the outcome of this life will be. Before I contacted this activity, there were many uncertainties in my mind.

Cross Examination

I do not have any doubts or fear now about anything.

CHARLES SINDELAR

was called as a witness in behalf of the defendants and testified as follows:

I am a follower of the I Am movement. I live at 2600 South Hoover and have been here for 18

(Testimony of Charles Sindelar.)

or 19 years. I am 58. Prior to coming to Los Angeles, I lived in New York City. I am an artist. First I was in designing, then I went to portraits and landscapes and etchings. I am proprietor of the Sindelar Studios. My wife is also a follower of the activity. We have been since 1935. The publication, "The Voice", is put out by the Sindelar Studios and has been since its inception in 1936. [632] The editorial material and the discourses and matter of that character are furnished to me by Mrs. Ballard. Prior to Mr. Ballard's passing, both he and Mrs. Ballard supplied all the material, other than a page or so of advertising of my own. Mrs. Ballard has no proprietory interest in the Sindelar Studios, as such. Whatever profits or losses there are are mine. I do all the art work on the covers. All the subscriptions come direct to me, except some come from the Saint Germain Press, but very few. The Sindelar Studios are acting as the agency here in Los Angeles for the Saint Germain Press. I have no proprietory interest in the Saint Germain Press or Foundation. We distribute "The Voice" magazine through other mediums, such as stores. Quite a number of orders come in for the magazine from different stores, from classes and sometimes from the big department stores. I allow stores a discount of 20%. That is the same as is extended to student groups. We also sell jewelry, pictures, and Christmas and Easter cards at our place of business. We sell all of what has been called parapher-

(Testimony of Charles Sindelar.)

nalia of the I Am movement, but we also sell many other things. I carry the same things as other gift shops carry.

Mrs. Sindelar conducts group meetings. The statements from Government's Exhibit 97 concerning my portrait work for Percy Rockefeller, David Lloyd George, Roosevelt, Taft, and Harding, and concerning the creating of 1600 drawings and many posters used during the Liberty Loan Drive are all true. The last portion has been a little misconstrued, because I didn't make the posters. I made all the flags and secret codes. I did make several posters, but they were not all posters.

I have practiced my profession as an artist ever since I was a small child or young man. The pictures that you have shown me were drawn by me, some while I was 13, including one described as a South American Cruise of the Hamburg Line. Others [633] were done later in life. Thereupon the pictures, 23 in number, were received in evidence and marked Defendants' Exhibit YY. Mr. Percy Rockefeller posed for the picture of himself that is in the exhibit, and David Lloyd George of England also sat for me. The drawing of Caruso is from a photograph, but Pershing, Sloan, Hilton, Dodge, Rockefeller, Ex-President Taft and Hughes and Jimmy Walker, and so many others that I would have to sit down and think, have posed for me.

The vision which came to me at the time I drew

(Testimony of Charles Sindelar.)

the Christ Head mentioned in Government's Exhibit 97 came to me in 1929 in Los Angeles around September. I was awakened at 2:00 o'clock in the morning and I felt a presence in my room, and there stood this vision at the foot of my bed. I awakened my wife and asked her if she saw it. She couldn't see anything in the room. That appeared to me 21 successive times until I was just about going crazy over this thing. I thought my time had come. This appeared every night at 2:00 o'clock, this vision, and the next morning when we spoke about it, she asked me how he looked. I said he didn't look like any idea I had of Christ because I always thought he had dark hair, and this vision had light hair. She said, "How do you know that was Christ?" (Vol. 23, p. 3872.)

I commenced drawing the picture about three weeks after the first manifestation. I had never before painted or drawn religious subjects, or a supernatural figure. After I had started it, I smeared the mouth one day and I couldn't get it in place again and that night the vision came again and I finished the drawing that night. It is correct as stated in Government's Exhibit 97 that the picture of Christ which I have drawn has been approved by the clergy of other denominations.

It was thereupon stipulated that the picture of Christ has been approved by very many denominations.

(Testimony of Charles Sindelar.)

The picture was exhibited and sold by me for at least [634] three years before I ever met the Ballards. I sold them to other churches at the same price at which I sold them to the Ballards. They were sold by those churches to the public at the same price the Ballards sold them for.

Thereupon Defendants' Exhibit ZZ was received in evidence.

The Witness: That exhibit is a reproduction of the original picture which you have shown to me heretofore. It is a picture of Jesus and is the one which is reproduced in the book, "Ascended Master Light". Before I ever came in contact with the Ballards, a copy of that picture hung in The Vatican in Rome.

Later, I made a sketch or drawing of Saint Germain. I was asked to make it by Mr. and Mrs. Ballard. I tried to make one in Los Angeles, but I didn't succeed, so I went to San Francisco and I showed what I had there to Mr. Ballard and he said, "That isn't Saint Germain at all. You are going way off." At San Francisco, Mr. and Mrs. Ballard, Mrs. Sindelar and myself sat down. We all called on the Mighty I Am to give me some idea of what Saint Germain looked like, and I got a mental impression. It was a mental suggestion that I received and I went to work on that and every time we needed more information, we would sit down again and I would get that mental impression again which would last with me while I

(Testimony of Charles Sindelar.)

was working until Mr. Ballard said that was Saint Germain. The difference between the two is that one was before me, it wasn't a mental picture. The picture of Saint Germain was a mental picture. Christ would appear before me, a living thing. Saint Germain, I would see mentally, like you would remember a thin*k* you had seen before. From the mental picture, I contrived and drew the black and white picture of Saint Germain, a copy of which is Defendants' Exhibit AAA (thereupon admitted in evidence). The Sanscrit and the scrolls back of the picture of Saint Germain and the spreading wings and maltese cross were not above the mental picture as I saw it. What I saw is represented in the [635] black and white without the scroll and without the hieroglyphics. I put the scrolls and hieroglyphics on after the head was finished. I was around five days drawing the black and white. Mr. Ballard told me to put those on. Mrs. Ballard was there. (Tr. Vol. 23, p. 3887.) I got the figures from one of the books, "Unveiled Mysteries", similar to Government's Exhibit 89. Neither Mr. nor Mrs. Ballard gave me an explanation as to why they should be on. They told me to put them on and I did so. I never saw Government's Exhibit 201 prior to the drawing of Saint Germain which has been exhibited to the jury. I had previously seen "Unveiled Mysteries" with the picture of Saint Germain. When the Ballards came to Los Angeles, Mr. Ballard didn't like

(Testimony of Charles Sindelar.)

that picture and he wanted a better picture of Saint Germain. That is how I came to do it. I did not copy the picture out of "Unveiled Mysteries" in making the one I prepared. It would be a very poor copy if I had. Defendants' Exhibit AAA is one that I have done from the original and thereafter copied.

Cross Examination

I did not have Government's Exhibit 97 printed myself. It is not true that I merely trimmed up the picture which has been previously printed and copyrighted by the Saint Germain Press in preparing my picture of Saint Germain.

I was not present with the Ballards in the Royal Teton on that New Year's eve when Jesus was present with Saint Germain and the Tall Master from Venus, nor was I ever present with either Mr. or Mrs. Ballard or Donald when Saint Germain has been present in his tangible body. At the time I painted the picture of Saint Germain, that is when I got that mental impression which is what I painted, at that time I had seen a picture of the Ballards' Saint Germain, which is the same as the picture set forth in the book "Unveiled Mysteries", Government's Exhibit 3. The figures on the picture of Saint Germain that Mr. Ballard told me to put on [636] the picture of Saint Germain that I painted, I copied from that book, that is, the picture wasn't given to me to copy but the hieroglyphics were. I copied these from that book,

(Testimony of Charles Sindelar.)

which book was published in 1934, and I copied them on the picture I painted in 1935 which was about a month or two after I had become a member of the Ballard organization.

I have done commercial art work and I painted the trademark used by Quaker Oats Company and the Rock of Gibralter used by the Prudential Life Insurance Company. The Saint Germain Press sold the $2 size picture of Saint Germain, but it never sold the large ones nor have I ever sold them to the Ballards. It is only for students who wish it. Saint Germain Press sold the $2 size and I gave them a 50% discount.

Redirect Examination

When I talked to Mr. Ballard in the first instance about the purchase of pictures of the Christ Head from me, I told him [636A] of my previous experience in connection with etchings and painting and of my experience in the painting of the original Christ Head and of its being submitted to high ranking church officials in Los Angeles.

CHARLES SINDELAR

was recalled as a witness in behalf of the Defendants and testified as follows:

Direct Examination

It was stipulated that before Mr. Ballard contacted Mr. Sindelar that Mr. Sindelar had publicly

(Testimony of Charles Sindelar.)

stated the circumstances concerning the manifestations given to him which led to the painting of the modern Christ Head. That the modern Christ Head, the painted vision of the witness, was copyrighted in December of 1930, and the picture of Saint Germain, drawn by the witness, was copyrighted on July 2, 1935.

The Witness: I received the originals of two letters dated August 25, 1931 and November 10, 1931, on or about the date they bear. As to the one dated August 25, 1931, Mr. Ballard saw this hanging on my wall. This was after 1935, as I didn't have them hanging on my wall prior to that time. As to the letter dated November 10, 1931, Mr. Ballard couldn't have seen that as I have just located that—it was lost.

(The letter of November 10, 1931 was marked Defendants' Exhibit BBB for identification. The other letter, dated August 25, 1931, was marked Defendants' Exhibit CCC for identification.)

Exception No. 81

Said letters and and each of them were offered in evidence. An objection was made on the ground that they were immaterial, said objection being sustained and exception allowed.

As I stated the other day I owned and published "The Voice" magazine. It was started in 1936. In 1935 I discussed with Mr. Ballard the publica-

(Testimony of Charles Sindelar.)

tion of "The Voice". The idea came to me between September and October. It was not a conversation. [637] He was back East and I sent him some illustrations of the magazine that I had made. I had gotten the name of it. In this letter I told him that I appreciated things that were done for my family and that I would like to publish a magazine for them if it was to their liking. I heard from them when they came back five months later and I started the magazine. This letter was a hand written letter that I wrote to Mr. Ballard and I didn't keep a copy of it. In this letter I thanked Mr. Ballard for healing Mrs. Sindelar. Mrs. Sindelar was a cripple for three years. He knew this because he taught her how to be healed. When they came to our place, after three years, she was out of pain and I thanked him for Mrs. Ballard teaching her to walk. And I told him in the letter that anything I could do for him was not too much; that they were tireless in their efforts and I wanted to thank him again. In January of 1936 at my studio I had a conversation with the Ballards about "The Voice". Mrs. Sindelar was present. They merely asked if I was ready to go ahead with the magazine and I said yes. Thereafter I laid out the magazine and it was published in February. I have never furnished a circulation list of "The Voice" magazine to the Ballards. I have never rendered to them a financial report on the publication nor have I done so to the Saint Germain Press

(Testimony of Charles Sindelar.)

or the Saint Germain Foundation. (Tr. Vol. 24, p. 3992.)

Cross Examination

I have made some substantial love gifts to the Saint Germain Foundation and to the work. Up until this year I made love gifts every year. In 1935, I think I gave $200. In 1936 $1000; in 1937 around $800; in 1938 around $600 or $700; in 1939 around $400; in 1940, well, I don't remember, I think altogether since starting the magazine it was around $3000. I also ran ads submitted by the Ballards without charge. I had nothing to do with the painting of the Daddy Ballard picture. [638]

Redirect Examination

The reason I made these love gifts is because I believe in the work. I have never been asked for a cent by the Ballards.

Juror Everts asked whether the witness meant that Mr. Ballard had healed Mrs. Sindelar, to which the witness replied, "No. He taught her how to use the work. That was the first time in three years that she was out of pain. You see, she wasn't able to walk."

Juror Darsie asked the witness if the copyright of the Saint Germain picture had the sanskrit on it, to which the witness replied yes.

THERESA de CARRANZA

was called as a witness in behalf of the defendants and testified as follows:

I speak English badly. Sometimes I understand it and sometimes not. I am the mother of Isabel Shinn, the lady who testified heretofore.

(A photograph was marked as Defendants' Exhibit DDD for identification.)

A theosophic physician told me that he saw this picture in a book, a book of the I Am. He told me I could sue them if I wanted to, but I said no, that they could have it, I was very glad of it. The first time that I saw this picture was when I had a mental picture of it and painted it from my imagination. I got the characters from the Priest Egyptian, the sentence is Latin. It means, "To the rose by the cross and to the cross by the rose." It is the motto of the Rosicrucian and the sign on the top shows a rosicrucian.

(Government's Exhibit 202 is a copy of that picture.)

On Government's Exhibit 202 it is written in Latin here, "Ad rosam per crucem. Ad crucem per rosam." It means "To the rose by the cross and to the cross by the rose." I know this phrase as rosicrucian. I had the idea to write it there. It [639] was pretty to put those things around and that thing on top. I don't speak Latin but I can copy that sentence. I copied the letters from the Larouse in Belgium, a thick book, the Encyclopedia

(Testimony of Theresa de Carranza.)

Larouse, and I saw those letters and they were pretty and I put them in my picture. This must have been in 1915 in Belgium. The picture was not in this French encyclopedia. I imagined the picture. I don't know who the man is. I don't call him anything; I don't call him the Count of Saint Germain. The letters (the characters) are Egyption but the sentence is in Latin.

The photograph was marked Exhibit DDD and received in evidence.

The Witness: I have not read the testimony that my daughter gave the other day but she talked to me about it. I brought this picture with me to America in my stateroom and on the train. This was in 1916. I have a copy of my diplomatic passport. I got this passport in Amsterdam as they have no Consul in Brussels. I brought about six pictures with me. For the past thirteen years I have been living with my daughter at 6051 Third Avenue. The photograph, Government's Exhibit 201, was taken in Crotona. It is the center of the Theosophical Society. They have now gone to San Fernando Valley. This Society showed the picture in 1916 to 50 persons, and there are many living who can testify to that. Never before 1915 had I seen a picture like this (Government's Exhibit 201).

Government's Exhibit 202, a photograph, was taken in Crotona in 1917. They came to my house and took it and they took it to a photographer who

(Testimony of Theresa de Carranza.)

was a theosophist, and then I went to Montclair in New Jersey. I don't remember the name of the photographer. The original picture was painted out of my imagination in Belgium in 1915 (Government's Exhibit 201). [640]

Cross Examination

I was born in Venezuela in Caraca. I was in Paris and am an Argentinan. I am 77 years old. When I painted this picture nobody posed for me, nor did I have any other picture in front of me when I painted Government's Exhibit 201. I took maybe one year to paint it. The scroll at the very top of the picture must be Rosicrucian. I painted the scroll on in Belgium at the time I painted the head (all referring to Government's Exhibit 201). I never signed my name to the picture.

Redirect Examination

I was a Rosicrucian for a while. When I first went to Belgium I became a member of the Theosophical Rosicrucian Society. That was before the war, before 1914. I never saw the scroll in the Rosicrucian Society in Belgium, that is, the scroll at the top of Government's Exhibit 201, but it is a Rosicrucian scroll or an Egyptian because the wings are Egyptian in the center. The cross in the center is Rosicrucian. I don't know when I first saw a Rosicrucian cross, I never saw it. When I painted it there was nothing before me. When I saw the

(Testimony of Theresa de Carranza.)

picture in my imagination I didn't see the scroll. Maybe I invented it, I don't know. (Tr. Vol. 24, p. 4016.)

CORA B. SHEFFIELD

was called as a witness in behalf of the defendants and testified as follows:

I live at South Pasadena. I have been a Theosophical student. I first saw a copy of Defendants' Exhibit DDD in the spring of 1899 at Topeka, Kansas, 307 Van Buren. I joined the Theosophical Society in the spring of 1899. It was the Annie Besant Branch. I met her, Annie Besant, at this house where she was entertained, where I saw the picture. This Theosop ical Society was not an esoteric group. Later I became connected with an esoteric section in Los Angeles. This was in 1904. I saw this picture, Exhibit DDD, at that time once a week when I [641] attended the meetings. In 1899 when I had the meetings with the Annie Besant group there were only four in the group. I was the youngest. These lessons continued only for a few weeks during her visit there. She showed me a copy of this picture, Exhibit DDD, at this meeting. In 1921 I became warden of the esoteric section of the Theosophical Society in Pasadena. At that time, as warden, I had in my possession one of these pictures, a copy of Defendants' Exhibit DDD. I think it was the same picture that was repro-

(Testimony of Cora B. Sheffield.)

duced here. It had the same general letters on it although I don't read *transcript.* The one Annie Besant showed me in 1899 had practically the same thing on it. In 1899 when I met Annie Besant I was in my first year of high school. I am not an I Am student.

Cross Examination

By Mr. Neukom:

Q. Mrs. Sheffield, how old are you now?

A. I refuse to answer that. It wasn't necessary. I was in high school and I must have been in my teens, which I was. I think that is sufficient.

Mr. Neukom: I respectfully urge, your Honor, that the witnesss be advised of the necessity to answer the question.

The Court: Yes. In view of the importance of this case, I am sorry, but it will be necessary.

The Witness: I was in my teens.

The Court: You were what?

The Witness: I was in my teens. I was 14.

I was born on a section of land in Revillo, South Dakota, in 1885, on August 28. Annie Besant was a prominent writer on philosophy. She is now dead. She at that time called herself Bes'ant. When I fist saw this picture at Topeka, Kansas, in 1899, Annie Besant had another picture called "The Master Morya". These pictures were in small frames and had hinges and when the [642] hinges were closed the pictures were concealed.

(Testimony of Cora B. Sheffield.)

Thursday or Friday was the first time that I advised anybody in connection with the defense of this case that I had seen this picture in the possession of Annie Besant. I have been in Los Angeles since 1902. Mr. Cannon first contacted me. I may have read about this case a year ago but I believe not. I was at my home at 19 Montrose in South Pasadena. A friend, Alice Roberts, asked me to come to the office. Alice Roberts lives at 981 Summit Street, Pasadena. We both had seen this picture as we were both in the E. S. group. In 1904 it was in Blanchard Hall in Los Angeles that I saw a copy of Exhibit DDD. Government's Exhibit 201 looks to me like a replica of the picture that I saw in the [642A] possession of Annie Besant. I would say so without any equivocation. I haven't seen this picture published in any of the works of Annie Besant. I saw pictures of other Masters in her work. She told me that it was one of the Masters. I think it was Saint Germain. We had five Masters altogether and I am sure this was Saint Germain. I remember that Kuthumi was one of the other Masters, also Morya, also Jesus, but I don't remember the fifth. Annie Besant had books on this theosophical study. I didn't look at all of them but none that I saw had this picture Saint Germain in it, nor did they have the pictures of the other four Masters. The books were little manuals from which we studied, but no pictures. Some of the books that Annie Besant published

(Testimony of Cora B. Sheffield.)

at that time were "Thought and Power", "Immediate Future", "A Man on Karma", and one on reincarnation. Her outstanding book is "The Ancient Wisdom". I have not had "The Ancient Wisdom" in my possession for several years and I cannot say whether this picture, Exhibit DDD, is on the book or not. Annie Besant taught about Saint Germain. He was Count Saint Germain, also known as Prince Rogcozy. She didn't say that he was a gentleman born in France but she said that he was quite equal to Kuthumi, Morya and Jesus. When I was appointed warden in 1921, Mrs. A. P. Warrington gave me the picture of Saint Germain; I kept it in my possession until I was no longer warden. I was warden for three years. I don't know who has the picture now. It was larger in size than Exhibit DDD, even larger in size than Government's Exhibit 101 (201). It appeared more like Government's Exhibit 101 (201). The one I saw in Topeka, Kansas, was more distinct than Exhibit DDD. It was as distinct as Government's Exhibit 202. I am very positive of that. However, I couldn't say that the sanskrit on Annie Besant's picture was or was not as distinct as in Government's Exhibit 202. The picture Annie Besant showed me was not a colored picture. [643]

ROSALINE A. HUGHES

was called as a witness in behalf of the Defendants and testified as follows:

I live in Los Angeles. I was a member of the E. S. group. That is the esoteric section of the Theosophical Society in El Paso, Texas. I saw, while a member of this Society, in El Paso, Texas, in 1917, in the spring, a picture, of which Government's Exhibit DDD is a replica.

Cross Examination

I am sure it was in the spring of 1917 that I saw this replica, not before the spring of 1917.

ALICE F. ROBERTS

was called as a witness in behalf of the Defendants and testified as follows:

I am 74 years old and live in Pasadena. I have seen a replica of Defendants' Exhibit DDD many times. It was exhibited each week at our meetings of the Esoteric Section of the Theosophical Society of which I was a member. I saw it in Pasadena, in Los Angeles at the Blanchard Hall group, and at Crotona. I first saw it back in 1916 in Pasadena. The last I saw it was about ten years ago.

Cross Examination

I first joined the esoteric group in September 1914. We had to be a member two years before

(Testimony of Alice F. Roberts.)

entering the esoteric group and I didn't see the picture until two years later in 1916. It was in January of 1916 that I first saw it. Thereafter I saw it every week. The Masters' pictures were exhibited only in our group meetings; they were sacred and not given to the public. I go to motion pictures but I don't recall when I first saw a picture of Harold Lloyd. I don't recall when I first saw the picture of David Wark Griffith, "The Clansmen." I recall "The Birth of a Nation." I think I saw it in 1916 or 1917.

Crotona is a theosophical group. While I was going to Crotona I don't recall the particular picture, Government's [644] Exhibit 201, exhibited, but I have seen Defendants' Exhibit DDD. I saw Government's Exhibit 202 in 1916. My eyesight is rather poor and it is rather difficult for me to see the figures distinctly, but I know there were figures on the picture. The figures were about 16 inches by 10 inches. I have absolutely no doubt that I saw Government's Exhibit 202 in 1916, or a copy of it, such as Defendants' Exhibit DDD.

Redirect Examination

When I went to see "The Birth of a Nation" or a Harold Lloyd picture, I didn't go every week.

Recross Examination

I was asked to come here today by a friend who belonged both to the theosophical group and also was an I Am student.

DONALD BALLARD

was called as a witness in behalf of the Defendants and testified as follows:

I am 23, the son of Guy W. Ballard and Edna W. Ballard. The conversation that Mrs. Terry testified to, to the effect that my mother and father told Mrs. Terry, Marjorie (my former wife) and myself that Saint Germain had commanded that Marjorie and myself be married didn't take place, in substance or effect, at the time testified to, or at any other time.

The episode that Mrs. Terry testified to, to the effect that at a meeting I wished to jump to my feet and shout to the audience that the work was a fake, didn't take place at the time testified to or at any other time, in substance or effect.

The testimony of Mrs. Terry to the effect that later in the same evening when she testified I wished to jump to my feet and shout to the audience about the work being a fake, in which Mrs. Terry stated that I should have been permitted to have made such a statement to the audience, and that I was tired of taking a back seat to Mr. and Mrs. Rogers, didn't take place at the time testified to or at any other time in substance or effect. [645]

The statement of Mrs. Rogers to the effect that at a staff meeting in Oakland in 1938 I desired, during a discourse by Saint Germain, to defend myself of charges that were alleged to have been made against me by Saint Germain and that Saint Germain,

(Testimony of Donald Ballard.)

through myself or through my father, told me to shut up, didn't take place at the time testified to or at any other time in substance or effect.

The testimony of Mrs. Terry to the effect that I stated to her in the presence of Marjorie that neither I nor my mother had every seen an ascended master, didn't take place at the time testified to or at any other time, in substance or effect.

I didn't have a conversation with Alise Buckingham Pinkerton or her sister Audrey, in which I stated in effect, how much longer are these people going to swallow that stuff. It never took place at the time testified to or at any other time in substance or effect.

I didn't have a conversation in Oakland, California, in 1938 with my wife, Marjorie, and Catherine Rogers, wherein I stated in substance or effect, "I am all for you Catherine, I know how you feel because my mother is the meanest woman on earth." It didn't take place at the time testified to or at any other time.

Neither in substance nor effect at the time stated by Mr. Crouse or at any other time, did I tell Mr. Crouse that I didn't have to take anything from my mother because I knew that on the occasion she referred to, to the effect that Jesus had put his arms around her, that in fact, Mr. Ballard, my father, had put his arms around her, nor did I in substance or effect state at the time testified to by Mr. Crouse

(Testimony of Donald Ballard.)

or at any other time that I had confronted my mother with such a statement and that she had been unable to answer it. [646]

I didn't tell Pat Crouse at any time in the presence of anyone or alone that my mother had never seen Jesus or an ascended master.

I didn't have, either in substance or effect at the time testified to by Mr. Wilbur Curtis Smith, or at any other time a conversation with him to the effect that I was going to a show instead of staying for class because I got enough of that bunk without staying to the show or meeting.

I love and respect profoundly both my mother and father and have always, from my earliest memory, had love and respect for them.

Cross Examination

Mr. Neukom: Has your love for your mother been assisted in any wise with the fact that in five months' time she gave you $11,000?

A. I have loved my mother over a period of many years in which she was only able to give me very moderate sums of money or upkeep, and money has nothing to do with the love I bear for my mother. Since 1935 I have been well taken care of.

Exception No. 82

Over the objection of the defendants that it was not proper cross examination, not having been within the scope of the direct examination, the wit-

(Testimony of Donald Ballard.)

ness testified that prior to the indictment one automobile had been bought for himself and one jointly for his ex-wife and himself, and that at one time or another he had had the use of various cars owned by Saint Germain Foundation for his temporary use. Exception was allowed.

Ever since 1935 my sole means of support has been derived from the I Am activity. The tuition of the flying school in Glendale, California, in which I was placed, was paid by this activity. All my traveling expenses and those of my former wife were paid by Mr. and Mrs. G. W. Ballard, whether exclusively from this activity or not, I cannot say. I knew Pat Crouse. He was with my father during my father's lifetime. I talked to him on many occasions. I knew Catherine Rogers, who was a singer [647] and traveled with the staff, and I talked with her on many occasions. I knew Mrs. Pinkerton, the mother of Eloise Pinkerton, who was a group leader. I had met her possibly three or four times. As far as I know, I had not met her daughter Eloise until the trial preceding this one. I had met Wilbur Smith in Florida. I knew Mrs. Terry long before I married her daughter Marjorie. (Tr. Vol. 24, p. 4069).

BEN E. ENSOR

was called as a witness in behalf of the Defendants and testified as follows:

I have lived in San Diego since 1935. Since 1935 I have been a follower of the I Am. My wife is also a follower of the activity. I have attended many of the classes, some of Mr. Stickell's and some of Mr. Cassiere's. I have heard Mr. Stickell in describing the chart make references to the Scriptures. I heard Mr. Stickell refer to the last three phrases of the first Chapter of Ezekial. I heard him quote from Paul, "Call unto me and I will answer you." I heard Mr. Stickell say, "Decree a thing and it shall be done unto you," "Call unto me and I will open the windows of heaven and pour out gifts that you know not of," "Call unto me, God the Mighty I Am Presence, and I will answer you."

I am in the automobile business. I have serviced Mr. Stickell's automobiles. The first car that I serviced for Mr. Stickell was a 1936 car and it had been driven 82,000 miles. I took that car in trade in late 1939 or early 1940 and sold him a new 1940 Buick. I attended the Shrine classes in Los Angeles in 1936, all that I could attend. I didn't hear Mrs. Ballard state at these classes that the Bible was a filthy book. Since 1937 I have been a group leader. I feel that by my participation in this activity, by calling to the Mighty I Am Presence and the ascended masters, better health and a better home life have been brought to me and that I have been helped in my business. I [648] first contacted

(Testimony of Ben E. Ensor.)

the activity by reason of a friend of mine who wrote to me about it. (Tr. Vol. 24, p. 4081.)

Cross Examination

I purchased the books of the Saint Germain series. I think my wife also has a set. There may even be another set around the house. I have a decree book that I use at my group meetings which I give in unison with the students. There must be 400 decrees in my book. I purchased them through the Saint Germain Press.

AMANDA ELLEN McDANIEL

was called as a witness in behalf of the Defendants and testified as follows:

I live in Los Angeles. I have lived there since the middle of November 1941. Prior to that time I lived at Dallas, Texas, where I lived in 1930. Prior to that time I was a school teacher in Oklahoma. I have a life certificate and a bachelor's degree from Oklahoma, a master's degree from A. & M. where I taught a year, and I did a semester in the University of Oklahoma at the time I was a grand matron of the Eastern Star. Since going to Texas I have been a social worker. I was also a student at the University of Washington in St. Louis, Missouri. I was also a summer school student at the University of California at Los Angeles. I am not acquainted with Mrs. Ballard personally. I have

(Testimony of Amanda Ellen McDaniel.)

heard her from a lecture platform in Dallas, Chicago, Washington, D. C. and Los Angeles. I am an I Am student. I own books of the Saint Germain series. At the present time I am in the office of the I Am school at 6367 Wilshire Boulevard, having offered to give what services I could to the I Am school here. I have not heard anyone from the platform make any requests or demands or pleas for money or other things of value but to the contrary it has been announced from the platform that students need not purchase the books or magazines unless they especially wanted to, that they were available. I have heard the statement [649] made that there were no money schemes nor political schemes in the activity. I was a group leader in Dallas, Texas. My contact with the activity has made me a broader-minded individual, a better citizen, a much more self-controlled person, and has given me a greater understanding of life and the life energy of not only myself but others.

Cross Examination

I was an American citizen when I came into the activity, a history and government major. I considered myself a broadminded person. I believe in the black magicians discussed in the activity. I am sure there is no reason to doubt the formula related in the discourses given in "The Voice" magazine, the July 1938 issue, relating how to slay a black magician. (Mr. Lazarus read from Exhibit 39, at

(Testimony of Amanda Ellen McDaniel.)

page 12.) That discourse made me more intelligent so far as the activity of light energy is concerned. I have been in the I Am activity since the summer of 1936. Since my association I have read all issues of "The Voice." I have paid particular attention to the portions in "The Voice" dealing with young America. I have read the portion of "The Voice" magazine issue of August 1936 commencing at page 34, Exhibit 16, and believe in the method of education therein set forth. (Mr. Lazarus read said page.)

I believe the statement contained in the April 1936 issue of "The Voice" commencing at the bottom of page 31. (Mr. Lazarus read from said magazine, Exhibit 12, at page 31, and Mr. Cannon read page 32.)

Redirect Examination

I believe all of the principles of this work.

Recross Examination

I have no reason to doubt the statement contained in the August 1936 issue of "The Voice", pages 9 and 10, Exhibit 16. (Mr. Lazarus read said pages.)

[650]

Redirect Examination

I have never heard the Ballards fix a date for a cataclysm. Before I came into this activity I heard both black magicians and cataclysms mentioned.

FAL deST. PHALLE

was called as a witness in behalf of the defendants and testified as follows:

I live in New York City. I was a member of the New York Stock Exchange for a little over 10 years. I was born in France. I came to this country in 1905 when I was 16 years of age. I became a citizen of the United States in 1911. I studied law at the New York University in 1909-1910 and 1911, but not for the purpose of practicing it; I didn't take a Bar examination. I received a degree of Doctor of Laws from the New York University, graduating with first honors. I am an I Am student and have been such since 1937. In 1935 I read "Unveiled Mysteries." I got the book through the recommendation of a friend. I purchased it at Brentano's in New York. As the subsequent books of the Saint Germain series came out, I purchased them. I have attended 25 or 30 of the Ballard classes, some in New York, Philadelphia, Washington, Cleveland, New Bedford and Boston; this over a period from 1937 to 1941. At these classes I never heard anyone solicit money or the purchase of books, magazines, phonograph records, jewelry or other commercial products. I am a group leader. The average number of my groups is about 15. The benefits I received from my contact with the activity are better health, better self-control and poise and a better capacity to attend to the normal business that I have to do. I held group meetings on Tuesday evening and Sun-

(Testimony of Fal de St. Phalle.)

day afternoon. Each meeting means about four hours —three hours in actual meeting and one hour in preparation. I don't submit, nor has there been requested of me, any financial reports to the Ballards.

[651]

Cross Examination

I am not retired but business is now slow in Wall Street so I am taking it easy until new opportunities develop. In our reading room we have books of the Saint Germain Press for sale. These were purchased from the Saint Germain Press. My group is one of many groups that use this reading room. The reading room has a large chart in action. I didn't purchase it so I don't know what it cost. We have a medium flame in action at the reading room. We have a picture of Guy Ballard in the reading room, a large picture of him. They sell decree books at this reading room.

Redirect Examination

I have nothing to do with the operation of the reading room, make no purchases and do not conduct any of the sales. When I was 16 years of age I started in banking. At first I worked for a Fifth Avenue Bank and then for five years I was with J. P. Morgan and Company. When I worked for the J. P. Morgan and Company I became a member of the New York Stock Exchange. Then I became a partner in a brokerage house and then I organized an international brokerage house with my brothers.

(Testimony of Fal de St. Phalle.)

We had offices in Paris, London, Brussels, Zurich, Berlin, New York, Philadelphia and many other places.

Recross Examination

At home I have all of the books and all of the issues of "The Voice" and I have read them from cover to cover many times and gotten great benefit therefrom. I have also two or three pictures. I believed that the experiences in the books of Mrs. Ballard, Donald Ballard and G. W. Ballard with Saint Germain were true experiences. I so believed at the time I read the book.

Redirect Examination

I did and do believe in the experiences recited in said books. [652]

WILLIAM J. CASSIERE

was called as a witness in behalf of the Defendants, and testified as follows:

Direct Examination

I am 45 years of age. My home is in Houston, Texas. I became a student of the I Am in Chicago in 1933. At that time I was engaged in the printing business. I had no proprietary interest or financial interest in the Saint Germain Press or the Saint Germain Foundation. In the latter part of 1935 and the early part of 1936, I received a commission for selling books of the I Am activity. The commission

(Testimony of William J. Cassiere.)

was 30 percent. I heard the testimony of the witness Merton Casterline. I did not at any class or classes that I conducted in Cleveland state that the only way the ascension could be made was through the ascension of the physical body, nor did I following a class on a Sunday evening in Lima, Ohio, state to Mr. Casterline that I had come back to Ohio to conduct a class because my pockets were empty, nor words to that effect. Nor did I say to him that I knew I could get my pockets filled in Cleveland; nor did I say to Mr. Casterline in Cleveland in substance or effect that there was an earthquake under the lake and the city was to drop into the lake or slide into the lake and that if the students would build a wall of light sufficiently strong the city of Cleveland could be saved. I didn't hear Mrs. Ballard nor anybody else make a statement on November 3, 1936, nor at any other time either in substance or effect that there would be a destruction of the earth in about two years and that everybody should sell their securities, keep what they needed for the two years and give the rest to the I Am; nor did I ever make any such statement myself.

I did buy a book of the Saint Germain series from Miss Virginia Meyer in San Francisco, and directed it to be mailed to my wife at Vallejo, but at that time, or at no time, did I state that if my wife didn't read the book she need not come and speak [653] to me again. I did not state to Miss Meyer that I was an accredited messenger of Saint Ger-

(Testimony of William J. Cassiere.)

main, I stated that I was an appointed messenger. I did not give any decrees or make any statement to any of my classes to the effect that the time for cataclysm was imminent and that we should get the books before the people as quickly as possible but I did lead the class in a decree for America's protection. I have always instructed the students to keep their attention off the cataclysm and to put their minds on the Mighty I Am Presence and to give their decrees to the protection of America or their particular city. I have never seen Government's Exhibit 189 in which Mrs. Ballard writes to Mrs. Fowler under date of October 8, 1940, to the effect that in Seattle the students are not using the decree books as directed but are repeating the phrases. I have discussed with Mrs. Fowler the manner in which these decrees should be read but never did I state to her that she knew why I wanted the students to read the decrees, that it was so that everyone would buy a decree book. In 1940, during a ten-day class, I discussed with Mrs. Fowler the matter of reading decrees in unison. She said that Daddy Ballard had told her she could give the decrees phrase by phrase, but that Mrs. Ballard had written her to give the decrees from the book. I told Mrs. Fowler that she had better do as directed by Mrs. Ballard as it was necessary in order to save time and in order to build a perfect pattern; that the ascended masters wished the decrees given in unison. I never told Mrs. Fowler in 1936, or 1937,

(Testimony of William J. Cassiere.)

or 1940, or at any time in substance or effect that I had challenged Mrs. Ballard in Cleveland to the effect that she had admitted that Saint Germain was in Europe and that she had not been in contact with him, and that I refused to be dismissed.

Defendants' Exhibit "GG" was received in evidence. [654]

I didn't make the statements set out in said letter by Mrs. Fowler as having been stated by me.

I did not in 1936 or at any time state as testified by Mrs. Fowler that my autograph on some of the books had a different radiation than the other messengers. As a matter of fact we were not permitted to autograph the books because we were not the authors. However, sometimes I did put my name on the books but made no charge therefor, nor did I make any statement that my name thereon would have any different radiation or any particular influence. I began lecturing on the I Am in January of 1935, and I lectured until about October of 1935 when I left Chicago and went on the road. I made my own itinerary. I paid my own expenses. At first my expenses came out of moneys I had saved from my printing work, but later they were paid by love gifts received by me. When I was short I used money I had received as a soldier's bonus, and on one occasion I borrowed $500.00 to carry on the work. Once Mr. Ballard gave me $100.00, and on another occasion he gave me $50.00. The amount

(Testimony of William J. Cassiere.)

of bonus I put into the work was $1250.00. I paid all expenses, hall rentals, printing and things of that kind. During my entire time with the I Am movement, I have not stored up or saved any money. As a matter of fact even the automobile I am driving isn't paid for. I have donated many books to public libraries and to others. These books I bought myself. I have donated a dozen in California, six in Montana, three in the State of Washington, also in Cleveland, St. Paul, Minneapolis, New Mexico, Arizona and Texas. At my classes I explained the chart. The way I would explain it is as follows: "I call your attention to the February, 1937 "Voice of the I AM" with the description of the chart and I call your attention to the figure, the upper figure in the chart. It is to this figure that Jesus referred when he said: "I am the light that lighteth the way of every [655] man that cometh into the world."

"It is also that great presence which appeared to be Moses and which Moses requested the name of and God said, 'I am that I am. That is My name forever. Thus shalt thou say unto the children of Israel, the God of my fathers has sent you unto them.'

"This is also the presence that Jesus referred to when he said, 'The kingdom of heaven is not far from you.' This is also the open door to which Jesus referred. In fact, all of Jesus' statements that were very positive and powerful, were prefaced with the words 'I Am'. 'I Am God, and there is none like

(Testimony of William J. Cassiere.)

Me.' And also, Paul, the Apostle, referred to this being when he said: 'For there stood by me this night the angel of God who is I Am and who I serve.'

The lower figure represents the human or flesh body; the upper figure represents the Individualized Presence of God, which is the electronic body of the 'Mighty I Am Presence'. Between the flesh body and the Presence is the Higher Mental Body, a form just as tangible in its own Octave as your own flesh body is here, but not illustrated on the chart.

"This is your discriminating selective intelligence, your Christ self or the open door to which Jesus referred.

"The higher mental body which is this figure which is shown from the chart, or the Christ-self knows the perfection of the presence. It also knows the imperfection and the undesirable creation which the human has drawn about itself, but it will not accept that imperfection into its world.

" 'The Ray of Light'—or the silver cord—'which goes from the Heart of the Presence, through the top of the head, anchoring within the heart of the flesh body, is the Life, the Light, the Substance, the Energy, the Intelligence and the Activity by which the physical body has Life and is enabled to move about. [656] When your attention goes to the 'Mighty I AM Presence', this Ray of Light and energy begins to intensify and expand, until the

(Testimony of William J. Cassiere.)

point of Light within every cell of the flesh body responds to it.'

"Then the presence does seven things. When you call to the presence, the presence does seven things for you. Then when you call, the presence begins the process of throwing off the denser qualities of the flesh body. As this intensifies, that radiance forms a tube of light about your flesh body.

" 'You can call the Presence into action to make It so invincible, so impenetrable that even a bullet cannot penetrate it. This becomes an 'Invincible Wall of Light' enfolding you and no human thought, feeling or suggestion can penetrate it, or disturb you in any way. This is one of the greatest needs of mankind today.'

"This is also as referred to by Jesus in Mathew 24, when he said, 'Stand in the holy place'. Stand in that tube of light which is all about you.

"The Violet Flame flowing up, through and around the lower figure, represents the Violet Consuming Flame, which is released by your 'Mighty I AM Presence', when you call for its Action to be passed through you and your world to consume all discordant creation past and present. It is also stated in the Scriptures, 'My God is a consuming fire'. This is also that which John the Baptist referred to when he said that the chaff would be burned in the fire unquenchable. 'The use of the Violet Consuming Flame is imperative.'

(Testimony of William J. Cassiere.)

"Everyone, who has ever accomplished the Ascension, Jesus included, had to use this Violet Consuming Flame to dissolve his own human creation, before the Substance of his flesh body could vibrate at a rate that would enable it to ascend. All must do this some day and it is the only way by which anyone can free himself and become Master everywhere he moves in the Universe. [657]

"Jesus is supposed to have been referred to by John the Baptist in which he said, 'He will come with his fan in his hand'. That means those light rays. 'He will thoroughly purge his floor. He will gather the wheat into the corner, but the chaff he will burn in the fire unquenchable.'

"When you sincerely and firmly give attention to your 'Mighty I AM Presence', your Ascension begins that moment. The practical part of this True Understanding is, that when you give your attention firmly to your Presence, the Ray of Light and Energy from your Presence begins to intensify and expand, causing the rapid expansion of the Light within every cell of your body, until the earth loses its attraction for the body. Then, as the attention continues to the Presence the finer part of the flesh body ascends and is absorbed into the Higher Mental Body.

"Notice that I said, 'When you call to the Mighty I Am Presence, then the presence begins.' Thus, the transformation from the human into the Divine takes place. This was called the transfiguration of

(Testimony of William J. Cassiere.)

the various beings who, like Jesus, were able to go different places and be seen when his body was supposed to be somewhere else.

"Thus, the transformation from the human into the Divine takes place, all sense and appearance of age leaves the face and body, the hair returns to its natural color and the clothing dissolves into the Garments of the Higher Octaves. Then the finer part of the flesh body is drawn into the Higher Mental Body, and It ascends into the Electronic Body of the 'Mighty I AM Presence', when the individual becomes the Ascended Being, which Jesus, Saint Germain and hundreds of others are. This is the individuals' Eternal Body of Light that never changes. The Ascended Being can raise or lower the rate of vibration of his or her body and make it visible or invisible at will, in the human octave.' Or in the Ascended Master Octave—'This is how the Ascended Masters appear [658] and disappear at will. There is nothing spiritualistic about this. It is just a Mighty Divine Law of Life in perfect action, heretofore not understood.'

"The Ascended Master is as far above a disembodied individual as Light is above darkness. The Ascended Master is the Conqueror over so-called death, while the one who has passed through death has failed to hold the Mastery or Control of its substance and energy. Therefore, he must return in another baby body, grow up and try again to attain his Victory * * *".

(Testimony of William J. Cassiere.)

"That is why Jesus said, 'Ye must be born again.'

"'* * * by keeping his physical body harmonious long enough for his Presence' of light and love to release its power. It will thus expand the perfection of itself in your flesh body, and this is known as the ascension.'

"The Color Radiance around the Presence represents the accumulation of all the good from all the past lives of the individual. It is a Great Storehouse of Energy which the individual has earned. This Great Energy will be released into physical use, when enough attention has been given to the Presence. By the physical.

"Around the lower figure or flesh form is the accumulation of whatever irritable, destructive qualities the individual has generated through the centuries. The great Mercy of the 'Mighty I AM Presence' is, that few are ever permitted to see the discordant accumulation. This is why it is imperative" —it is necessary—"to call the Presence to use the Violet Consuming Flame each day," and for the student to call that Violet Consuming Flame into action to be sustained each day and three times a a day we recommended until this is completely dissolved and consumed.

"That means the discordant shell. It does not mean that the physical body will be dissolved at all, but it does mean that it will be purified and the purified essence will be raised. [659]

(Testimony of William J. Cassiere.)

"At the left of the lower figure is Mt. Shasta, where some of the experiences of "Unveiled Mysteries" took place. At the right are the Teton Mountains where the Retreat—the Royal Teton is located. It is in this Retreat that the Great Assembly of the Ascended Masters meet twice each year to render a Mighty Service of Light, Love and Perfection for the Freedom and Blessing of mankind and the earth."

The witness, in giving the above explanation, read from his copy of the February, 1937 issue of "The Voice", Government's Exhibit 22, (which copy was later identified as Govt. Ex. 211).

The foregoing description I would give with some variations depending upon questions that might be asked. Over a period of six years, I would say I gave the explanation approximately 3,000 times. I don't always refer to the notes I referred to here in giving the lecture, sometimes a copy of "Unveiled Mysteries" would be on the stand and I would use that.

The Ascended Masters can prevent cataclysms without the help of the I Am students. But since he is wholly free and does not need us and we need him, therefore, he would ask us to make the call and then he, according to the amount of energy that we released, would take that energy and amplify it, and if there was sufficient then he could stop any cataclysmic action.

There follows a discussion between counsel, the

(Testimony of William J. Cassiere.)

witnesses, one of the jurors and the court, relative to the notes that were used by the witness in explaining his lectures on the chart being received in evidence or handed to the jury, the witness expressing reluctance to turn the notes over because he would lose his own radiation, but all counsel agreeing that if insisted upon, the rules of evidence required that they be turned over.

Cross Examination

Although I have given the explanation from the chart 3,000 times, it is true that in substance I had to read a great [660] deal from my copy of Government's Exhibit 22. It is true that the 1937 issue of "The Voice" is only 4-1/3 pages long.

It is true that in Government's Exhibit 22 that I used in connection with my explanation of the chart; no reference was made to Saint Paul, none to Jesus' statement relative to the Kingdom of Heaven, none to Moses and none to Paul the Apostle, and none to John the Baptist, and none from Mathew 24.

Before the issue of "The Voice" of February, 1937 came out I read from the February, 1936 issue of "The Voice" in describing the chart (Government's Exhibit 10), but I always interposed the scriptural statements. As a messenger I had the privilege of explaining—the group leaders were not permitted to interpolate. I have read the instructions to the group leaders not to interpolate

(Testimony of William J. Cassiere.)

as set forth in Government's Exhibit 16, at page 32, but I didn't have such an instruction. The description of the chart of the Mighty I Am Presence as contained in Exhibit 22 was read by Mr. Ballard, I presume, at Jesus' request. Yes, I can show you where it says that in the magazine. It is on a later page of this Exhibit No. 22 (the witness indicating). It is a discourse by Jesus. I heard Jesus make that statement to Mr. Ballard. I don't know who gave the directions as set forth in Exhibit 16 that those who teach the work should not interpolate the teachings, but I didn't interpret the teachings. I used ascended master words from the Scriptures.

I have read a portion of the March, 1936 issue of "The Voice", Government's Exhibit 11, on page 32, as follows:

> "Jesus has asked that all students under this radiation put aside everything else they have ever studied and enter into such close communion and companionship with the 'Mighty I Am Presence' that it will enable the Ascended Masters to give the greatest possible assistance. * * *" [661]

The portion of the notes that the witness used in describing the chart was marked Government's Exhibit 211 for identification.

One of the primary purposes of this chart was to explain the ascension. It was used to assist the people in visualizing but not to assist them in achiev-

(Testimony of William J. Cassiere.)

ing their goal of ascension. I am familiar with the portion of Government's Exhibit 22, reading as follows: (Tr. Vol. 25, p. 4158)

> "Everyone who has ever accomplished the ascension, Jesus included, had to use this violet consuming flame to dissolve his own human creation before the substance of his flesh body could vibrate at a rate that would enable it to ascend."

None of the references in my magazine contain any reference to the Bible's description of Christ's actual ascension. I didn't use in any of my notes the references to Christ's Ascension contained in Luke 4:24, verses 50 and 51. Nor did I use in my notes any reference to the ascension described in Mark 16:19. I was not aware of the Biblical teachings of Christ's ascension, that after He left the sepulchre, after the three days and three nights, that He lived on earth about forty days and then his body, his physical body, ascended into the heavens. I placed the reference on my copy of "The Voice" magazine, Government's Exhibit 211 for identification, referring to Ex. Exodus 3:14, a few days ago. As I explained yesterday, I had a whole lectern upon which I had many books that I would use but when I came up here I only wished to use one so I put all my references together. No, I didn't have other copies of this magazine. I placed all my references in this magazine, (Exhibit 211 for identification) after the trial started.

(Testimony of William J. Cassiere.)

I was appointed a messenger by letter on Christmas Day, 1934. The letter had the name of Saint Germain typed on it. In [662] the course of my lectures I lectured in a hall in Seattle that Mrs. Fowler's group had provided. While on tour giving these lectures sometimes the hall was provided and sometimes I hired my own hall. Sometimes before lecturing at a certain city, I would have announcements circulated in advance. We traveled by automobile from city to city and enjoyed it. I can't say that I purchased $2,002.60 worth of material in 1935 from the Saint Germain Press. I don't have the figures. For the same reason, I can't say whether I purchased from the Saint Germain Press in 1936, $2,762.60 worth of books, pictures and other articles. I don't know what was purchased in 1937, whether it was $1,168.47 or not. In any event I didn't make the purchases in 1937, my staff did. After conducting a class in Seattle, with Mrs. Fowler's assistance, I was given an envelope with $200.00 in it which Mrs. Fowler said was from Santa Claus, which envelope I didn't open however until I got to Spokane. I don't believe I ever got love gifts from students other than those received at lectures. I didn't explain the chart at every lecture that I gave.

Exception No. 83.

Q. Did Mrs. Ballard ever tell you that Saint Germain had gone to Europe for three months, as Mrs. Fowler testified?

(Testimony of William J. Cassiere.)

Mr. Cannon: I object to that, if the Court please, as not being within the scope of the cross examination. * * *

The Court: Overruled and exception allowed.

The Witness: I do not recall ever having said anything to anyone about Mrs. Ballard having made any such statement. I always considered that Mrs. Fowler and I were on good terms. I was surprised when she said the things she said. She was always in fear of being dismissed and I was trying to help her. I don't believe I ever had any trouble with Mr. Casterline. He always wanted to have the reading room but I always told him that he would have to get permission. I never had any difficulty or trouble with Virginia Meyer. [663]

In my lectures I read from the works very often —"The Magic Presence" is my favorite. I tell the students that the experiences are real. I don't know why in Exhibit No. 5, (I Am Discourses) some of the dates are later than places in the latter part of the book. I have always believed that Mr. Ballard was an honest man and had the experiences. I taught the students that Mr. Ballard had the experiences related in "Unveiled Mysteries" at the dates that are therein designated. Referring to Exhibit 89 I have read many times page 260. Also, I have read page 244 of said Exhibit, but I don't believe I ever read from that particular part. I don't believe I ever read the foreword or other portions

(Testimony of William J. Cassiere.)

of the first part of the book at all (Exhibit 89). I don't believe I ever told the students that Mr. Ballard had these experiences in August, September and October of 1930 at Mount Shasta as I would have included the Royal Teton as some of the experiences there. I never visited the retreat of the ascended masters in the Royal Tetons. I was never invited. I read in the book "The Magic Presence" where it recites that the experiences are the second group of experiences which Mr. Ballard had but I don't believe I read that to my groups. I might have told my classes that these retreats were not imaginary or symbolic. When I used these books in my lectures I used them as references when people in the audience would ask me questions and I didn't necessarily begin with the first page and read right through. I don't recall that I told the students or read to the students from the first part of "The Magic Presence." I don't believe I read to them from page 132 of "The Magic Presence", except I recall the phrase "not as letter of service." I don't recall reading from page 175 of that book. I might explain that I read for the purpose of instruction and not for the purpose of narration. I don't recall reading to the students that Mr. Ballard took a trip to Paris, France, and then came back to the United [664] States. I don't recall having read to the classes page 242 of said work, nor page 265. I have often read to the students

(Testimony of William J. Cassiere.)

about the ascension of Daniel Rayborn but not the first part of that chapter. I didn't read page 265 to my classes. I have read to my classes page 287. I don't believe I read to my classes about Mr. Ballard's first trip to Europe. I don't recall reading pages 310, 313, 316, 336 or 368. (The readings above referred to were shown to the witness while he was testifying.)

Mr. Neukom read to the jury from page 368 of "The Magic Presence".

Exception No. 84

It was stipulated that objection had been made to all questions of the witness relating to whether or not the witness had read to the classes the excerpts above referred to on the ground that it was not proper cross examination and without the scope of the direct examination. Motion was made to strike all the answers, the objections were overruled and the motion to strike denied and exception allowed.

The Witness: When I was first appointed messenger in 1934, I took my instructions from Mr. and Mrs. Ballard and Saint Germain—that is—through them.

The witness was then shown Government's Exhibit 22, the February 1937 issue of "The Voice" magazine, page 13, and Mr. Neukom read said page.

I recall having read that. I recall having read Government's Exhibit 21, page 12, at or about the

(Testimony of William J. Cassiere.)

time it was published, but I don't believe I ever read that to my classes. (Mr. Neukom read from said page.) I may have or may not have told my classes that the foundation of this work was predicated upon Mr. Ballard's experiences. I didn't read to my group Government's Exhibit 16, page 32, being "The Voice", issue of August 1936. (Mr. Neukom read therefrom.) I haven't read page 5 of the first magazine, February 1936 issue, to my classes. Since Saint Germain [665] often referred to Jesus as "My Beloved Brother", I felt free to make statements concerning Jesus whether they were in the I Am books or the Bible. I follow the principles taught under this activity to the best of my ability. (Mr. Neukom read from Exhibit 17, September, 1936 issue of "The Voice", at p. 11).

Page 97 of the "I Am Discourses", Government's Exhibit 5, states my idea of instantaneous precipitation, as does also page 300 of "The Magic Presence." I have read those to my students. (Mr. Neukom read a portion of said page 97 of Exhibit 5, and at pp. 300 and 301 of Exhibit 4.)

Juror Barton: I have no question. I just wanted to ask the witness if he ever precipitated anything.

The Witness: Everything is precipitation.

Juror Barton: Answer my question. Did you ever precipitate anything?

The Court: Did you yourself ever precipitate?

The Witness: I bought a shirt, your Honor; that is precipitation.

(Testimony of William J. Cassiere.)

Juror Barton: No.

The Witness: All is precipitation. No matter what I get I now ask God for and so I include everything that I now receive as precipitation from my own God-self and I never stop thanking that God-self for producing what I require.

* * * * *

Juror Barton: Isn't that something different from what we have been talking about as precipitation?

The Court: That is going to be a matter for the attorneys on both sides to argue to the jury, and that will be a matter for you gentlemen to decide.

Mr. Neukom read from "Unveiled Mysteries" Exhibit 3, at pp. 46 and 101.

The Witness: I don't believe I ever read to my classes [666] page 101 of the "Unveiled Mysteries", Government's Exhibit No. 3, nor page 46 thereof.

Redirect Examination

I used the expression many times, "Choose ye this day whom ye shall serve," as set forth in Government's Exhibit 7, on page 77. That is from the Scriptures in the Bible. Also, on page 99 of said Exhibit, the statement, "Call unto me and I will answer you!", is from the Bible. Also, the statement, "Decree a thing and it shall be established unto you", is from the Bible. Also, "Concerning the works of my hands, command ye me", is from the Bible. Also, "Prove me now, if I will not open

(Testimony of William J. Cassiere.)

the windows of heaven and pour you out a blessing until there is not room to receive it", is from the Bible. While I stated that the scriptural quotations and notations that are contained in my copy of "The Voice", the February, 1937 issue, (Exhibit 211 for identification) were placed thereon by me after the trial commenced, the card which is attached to three pieces of paper, which was in said Exhibit and upon which are scriptural notations, was made by me commencing in 1936 during the next two or three years. However, the handwritten portions on other slips also attached to said Exhibit 211 for identification, were put in my book in the last couple of days, being notations from "Unveiled Mysteries."

The card with the Scriptural notations was received in evidence as Defendants' Exhibit "EEE".

Recross Examination

I didn't use this card "EEE" in explaining the chart to the jury. [667]

LEROY J. LEISHMAN

was called as a witness in behalf of the Defendants and testified as follows:

I am not an I Am student. The only defendant in this case that I have met is Mrs. Ballard; I met her in court one day last week. I live in Los Angeles and have lived here for 20 years, except for

(Testimony of Leroy J. Leishman.)

18 months. I suppose you would call my business that of a research engineer. I also give talks on applied physics for various groups and colleges. I have lectured at the University of California in Los Angeles, California, California Institute of Technology and most of the colleges and junior colleges in Southern California. I have made several inventions on which I hold patents. One such invention was a mathematical device used to figure the range on guns. It was used in the last war. I developed the first commercial systems for transmitting pictures electrically, and the first systems that transmitted the first pictures in natural colors. I have had experience in recording and reproducing phonograph records and hold several patents pertaining to electric reproduction of phonograph records. The Pacent Electric Company, the Webster Electric Company and the American-Bosch Magneto Corporation used my electric phonograph reproducers. I have had experience and conducted research in connection with sound and radio waves. I have had dealings with prominent concerns relative to tuning devices developed by me for tuning in waves used for the transmission of radio and television. My tuners are used in Motorola sets, Travelaire sets, Zenith radio sets, Gilfillan and Packard-Bell sets. My work in connection with phonograph recordings and reproductions has to do with portions of the vibratory spectrum dealing with sound waves, and my work in color and in the

(Testimony of Leroy J. Leishman.)

transmission of pictures and with radio tuners has had to do with other parts of that spectrum. The portion is ordinarily called the electro-magnetic [668] spectrum, which deals with waves in the ether. The electro-magnetic spectrum is in part real and in part a convenient way of representing the wave lengths or frequencies that pass through space. They all travel at a uniform speed of 186,300 miles a second, but the sources of the waves give different frequencies to the vibrations, and as these frequencies vary they produce wave lengths or waves of different lengths. At one end of the spectrum you have long waves used for radio transmission, then at the other end you have short waves known as cosmic rays, but a spectrum can perhaps be best explained by telling how a spectrum of visual rays is produced.

Newton has separated light rays into the rays of which it is composed by placing a prism into the path of a beam of light which broke the white rays into different component colors of which it is composed and gave a band of color or a collection of bands. Thus at one end it would be red, then orange, yellow, green, blue and violet, with various intermediate or transitionary hues between those prominent colors. That is called the spectrum visible light. It is like a rainbow, but the width of the color bands has nothing to do with the wave lengths. In fact, you would represent a given wave length by a width of band infinitely longer than

(Testimony of Leroy J. Leishman.)

the actual wave lengths of the colors. Now if you consider all of the waves in the ether to be similarly placed according to their wave length or frequency, then you have an electro-magnetic spectrum. Most of the work that I have done has had to do with the expansion of the scope or range of the five senses. Because of the limited scope of our five senses, scientific research has been mostly for the purpose of finding out by indirect means what we cannot learn by our senses. Thus the only thing that the eye sees as to the spectrum are the things that we call colors, but only an infinitesimal part of the spectrum has anything to do with color. In every day life we are [669] dependent upon things that we cannot see through our five senses. Thus, automobiles are propelled by changes in the structure of the molecules in the gas vapor of the gasoline but we cannot see the molecules and we know of their existence by indirect means rather than by direct visual observation. The illumination in this room is produced by electricity, electrons traveling along the wires but the weight of the wires with the current off and on is the same, yet we know when we turn on the switch that the room is illuminated. Likewise, radio waves from all parts of the earth are passing through this room but we cannot see them through our senses. We have to depend on other means in learning that they are here. I am not a physician, a surgeon or a therapeutist.

(Testimony of Leroy J. Leishman.)

Rays that come from a blue phonograph record would have certain characteristics in common with ultra violet light and with rays that are recognized commonly as having a healing effect.

In answer to Juror Darsie's question, the witness stated that he did not deal with actual material physics in determining the practicability of his findings for use or metaphysics. In fact, that he knew nothing about metaphysics.

The Witness: The characteristics of the spectrum change gradually. They find similar characteristics in adjoining wave bands. In fact, they usually overlap. I have had some experience in research with X-ray. In fact, I am presently engaged along that line. The word "actinic" has to do with the chemical effect of light. I have compared the actinic effect of rays that come from the blue records with those that come from the black or red records.

A black record from Saint Germain's Press collection was marked as Exhibit FFF for identification.

A blue record from the Saint Germain Press was marked as [670] Exhibit HHH for identification.

Light travels in waves and certain waves are interpreted by the eye as color. I don't think we can say the waves themselves have color but the psychological effect is that the eye gives us the sensation of color. However, so far as sound is concerned there is a marked difference in the effect of the

(Testimony of Leroy J. Leishman.)

blue record and the black record, Exhibit FFF and GGG. Electrical rays and sound waves are two different subjects. Color has to do with what we know as ether waves. These are from short waves. They travel in what is called the electro-magnetic spectrum and are entirely different than the sound wave which travel in the air. Sound cannot be transmitted without air. Sound won't go through a vacuum. It only travels about 1100 feet a second but electro-magnetic waves travel through ether, through all space. Sound waves are I guess what you could say is by impulse but I don't know what Juror Darsie means when he asks if sight wave is by refraction. There is no difference between light waves and color waves. In order to determine the relative chemical effect of light from these three different records I have photographed them all at the same time and I have these photographs. In photographing these records the rays that would affect a given part of the plate would be the rays from the records themselves. In other words, what shows on the photographic plate as this black record is due to this actinic or chemical effect of the rays coming from the black record, and likewise for the red and the violet records, and therefore the relative degree of blackness or lightness as shown on the photograph is a measure of the chemical or actinic effect.

The photograph referred to was marked as Defendants' Exhibit III for identification. [671]

(Testimony of Leroy J. Leishman.)

The large black circle on this photograph is the black record. It naturally appears black because black is the particular color itself. It absorbs the rays of light and does not reflect. Now the red record is the small black circle. It looks about the same color as the black record because there are no actinic rays from this record, but the violet, on the other hand, which is much lighter, had a chemical effect. It acted actinically on the plate and therefore comes out lighter than the red or the black. The three records were all photographed together under exact, similar conditions. I took a photograph of the rays from an ultra violet lamp and it compared with the blue record. I took a piece of the same kind of photographic film that was used in the picture Triple I, covered it with a piece of dark paper to hold back the rays and then cut a round circle in it so that the photographic plate that was a negative could be exposed in that circular portion to the rays that were coming from the ultra violet lamp. The resulting picture showed that the rays from the ultra violet lamp also had an actinic or chemical effect upon the photograph.

Said last mentioned picture was marked as Exhibit JJJ for identification.

Then I took another picture but this time I put a lens in knowing that violet rays won't go through glass; otherwise, the picture was taken in the same manner as Exhibit JJJ for identification. It is noticeably better. Hence, the difference between

(Testimony of Leroy J. Leishman.)

this photograph and Exhibit JJJ is the chemical measure of the actinic or chemical effect of the ultra violet rays.

Said last mentioned photograph was marked Defendants' Exhibit KKK for identification.

It was stipulated that if Defendants' Exhibits GGG and FFF were played that Exhibit GGG, the blue record, would sound better than Exhibit FFF, the black record. [672]

There was marked as Exhibit LLL an exact copy of Government's Exhibit 150-A. Thereupon Defendants' Exhibit LLL was played. Said record was a lecture by Guy W. Ballard to the effect that there was no such thing as death, that death is actually only a change of garments; that when people die they are not really dead, just gone from the physical sight; that in death the dense body or physical body, is changed to a finer one which is invisible to the physical sight. That there is no unhappiness in life. That if people would try to comprehend a greater understanding of life they would see that all the wasted energy that causes depression may be but an indication that the conditions that confront one are all mistakes.

The Witness: When this blue record is played there is a different result in connection with its color and effect than if it is not played. The grooves on a phonograph record are a continuous single spiral groove. If nothing was being recorded with the recording tool of the record there would be a

(Testimony of Leroy J. Leishman.)

perfect spiral but when something is being played the sound waves produce a movement or wobble corresponding to the sound waves and that causes the sideways movement of the groove that would otherwise be a perfect spiral. If an ordinary record is held obliquely to the light you see all sorts of colors due to the way the grooves break up the record. Now there is a phonograph on the market that works on the principle that the sideways movement of the needle moves a little mirror and when light falls on the mirror it is reflected into a photo-electric cell. Then the output of the cell is amplified and fed to a loud speaker and the movement of the needle in the light beam modulates the light beam and produces the music. Hence, if you could be sure that a certain groove would pass beneath a definite instrument that you might set up in the same place always, you would not have to use the [673] needle. A small beam of light could be focused into the groove and the lateral movement of the groove would in the same way modulate the light. Also, you could put a hundred needles in each of the 300 grooves of the record and that would make a terrific amount of light, and without any of those needles and with the light falling directly on the record and into those grooves, the sideways movement of the grooves modulates that light, which means a relatively large amount of light when you consider that it is only the amount of the groove that the end of the phonograph record

(Testimony of Leroy J. Leishman.)

fits into that is required to cause the modulation. The fact that the quality of cutting on the blue record is superior to that on the black makes a difference in the way in which the tone is modulated from the light. The same would make a smoother movement of the phonograph needle. When the blue record is played you have a blue light modulated rather than a black light. When it is played you have the modulation of all the blue light as compared to the blue light that would not be modulated when the record is stationary. By modulated, I mean moved or changed in any way.

Cross Examination

Mr. Lazarus: Well, Mr. Leishman, how blue does a record have to be before it has any healing quality?

A. I have no ideas on that matter at all. I know nothing about the healing arts.

Q. You know nothing about whether this record is made of a healing quality or not, do you?

A. I have no ideas on that matter.

Prior to the time that these blue records were first made I was not consulted by the Ballards or any members of their staff regarding the effect that the refraction of light would have if these records were played. I have not been paid for testifying but I expect to be paid as an expert. I have no agreement at all, however, in that respect. I have been present in court for a part of two days

(Testimony of Leroy J. Leishman.)

and I heard the testimony of Dr. McClenathen. I have read, while in court, the testimony of Dr. Moore. [674]

Redirect Examination

Until I saw the blue records of the Ballards, I don't believe I had ever before seen a blue record.

Juror Barton then asked as to the object of playing the blue record, Exhibit LLL. The Court replied that that would have to be left to the attorneys to argue, and the Court stated that Juror Barton could not ask any further questions along that line.

Juror Darsie then asked the witness as to whether the witness had made a record and observed as to whether there was any chemical change in flesh, blood or other body composition. The witness answered no, and the Court stated that that would be under the heading of therapeutics. The Juror replied, "Not necessarily," and the Court replied that perhaps there was a slight distinction but that the witness had answered.

Juror Nerney asked if he understood when Mr. Lazarus read from "The Voice" magazine that it was stated that the blue records were made from a blue transparent material. Mr. Lazarus answered yes. Mr. Peterson said he thought it was translucent, but in checking Government's Exhibit 63, page 39, it was found that the word "transparent" was used. Mr. Peterson stated he was wrong but

(Testimony of Leroy J. Leishman.)

other references in "The Voice" as to its composition were translucent. The Juror's inquiry was directed to Government's Exhibit 63, the July 1940 issue of "The Voice."

Juror Batchelor asked if the pictures taken by the witness had been taken with a baffle back. The witness replied yes, and with the light coming in on them from in front. The Juror then asked what caused the streaks across the back and the witness replied that that was reflection, the same as could be seen in the phonograph record right now, high light. The Juror argued that that would not be seen against the baffle back, but the witness replied that if you put anything behind that and have the light on the same side as the observer that it would appear. [675].

Recross Examination

The Witness: The pictures were taken when the phonograph record was stationary, not revolving.

FREDERICK LANDWEHR

was called as a witness in behalf of the Defendants and testified as follows:

I live at the Biltmore. I am an organist for the I Am movement. I play the organ for the Shrine classes. I met Mr. Ballard in July of 1939 when I was employed to play in the Shrine classes but I

(Testimony of Frederick Landwehr.)

had met him several years before. I have seen Mr. Ballard play the piano. I have heard him play many times. On August 15, 1939 Mr. Ballard called me to his room where he was playing the piano and told me he had some compositions coming through and asked me to take them down. He would play a theme through and accompany himself with his left hand on the theme which to me was very natural. I took the theme down and later on arranged it. I had had experience in making arrangements before. When I said "coming through" I meant that Mr. Ballard would just play, the music would just pour through him; it wasn't anything familiar. I had not heard these themes anywhere in my musical experience.

Defendants' Exhibit MMM was marked for identification.

Exhibit MMM is in my handwriting. It is "Nada, Our Love." On that same date, August 15, I took down other themes. They were "America Our Own Beloved Land" and "The Goddess of Purity." They were taken down on this sheet. "Nada, Our Love", I arranged for piano and voice.

Defendants' Exhibit NNN was marked for identification. The witness said that Exhibit NNN was the final scoring and arrangement of the theme he took down in August 1939 from Guy W. Ballard.

The Witness: Mr. Ballard wrote the lyrics for this [676] song. Some of the lyrics came through while the music was coming through at the same

(Testimony of Frederick Landwehr.)

time. On a number of other occasions I arranged themes or melodies that Mr. Ballard played for me. Some of them appear in Defendants' Exhibit MMM for identification. "The Cosmic Heart" and "Saint Germain" in this book have not been published.

There were received in evidence Defendants' Exhibits OOO and PPP, the witness testifying that they were published copies sold by the Saint Germain Press.

The Witness: I am the Frederick Landwehr appearing thereon as the one who arranged the music. Mr. Ballard wrote the words and music to Exhibit PPP, "Goddess of Purity". Exhibit OOO, "America, Our Own Beloved Land", was also written, words and music, by Mr. Ballard. I succeeded Virginia LaFerrera on the Ballard staff. None of these themes that I took down are my own creation. They were every bit Mr. Ballard's.

Cross Examination

I was not on the staff until Virginia LaFerrera left. I live at the Biltmore with the Ballards, where all the staff lives. I have worked with studios and musicians and with film directors who had themes in their minds and wanted scored and arranged. Some of them would play the ideas that they had, the themes, and I would take them down and arrange them and score them. However, I didn't write the words for them. When I helped these

(Testimony of Frederick Landwehr.)

other people the music would come through them, and that is likewise the way Mr. Ballard would do it, the music would come through him in that way. The marvelous part of taking down the theme and the lyrics for Mr. Ballard was that first the words, the lyrics, would come through and then the music. I have never had an experience like it. He would play maybe a line or so and the words would come through and I would write the words under [677] the music and sometimes there were poems that he had already written and he would play the music from the poems and I would write the music down.

Exhibit MMM for identification was introduced in evidence.

DONNA LUCAS

was called as a witness in behalf of the defendants and testified as follows:

I live at 6367 Wilshire Boulevard. I am a follower of the I Am activity. I supervise the I Am school which is at the location where I live. I have been supervisor since the second year that the school started. There are 32 this year. There was a maximum of 84. The students are children of the I Am members. They are from different parts of the country. We have from kindergarten through high school. We teach all the subjects that are taught in the Los Angeles Public Schools and High Schools. We use California textbooks. We

(Testimony of Donna Lucas.)

have regular visits, since the second year, from the Board of Education. We also have classes pertaining to the I Am activities. These are daily. We start the school activity each day with a Pledge of Allegiance to the Flag and carry on through the outline as is printed. At the noon hours we have decrees and songs. At the conclusion of the day we have one pertaining to the protection of America, decrees and songs, patriotic songs and decrees for the protection of America. I don't report to the Ballards. It is an activity conducted independently by followers of the I Am rather than the Ballards.

Cross Examination

Mr. Wilson of the Board of Education is the one who calls on us. His last visit was in October or November of 1941. He gave us literature from the Board of Education but no certificate. We charge $750 a year for resident students and $350 a year for day students. The books we use pertaining to the I Am [678] activity in these schools are published by the Saint Germain Press. Some we buy and some are given to the school. For the most part the children have their own books too.

Redirect Examination

The $750 per year paid by resident students includes board and expenses at the school, everything they would get in their own home and schooling besides. [679]

EDNA W. BALLARD

was called as a witness in behalf of the defendants and testified as follows:

I did not at any time either in substance or in effect tell Helen Pinkerton, who testified in this case, to leave her home and to take her four children with her, and that if she did not do that the children would die one by one, nor did I tell her at any time or place that the Pinkerton home was filled with tobacco entities. I never had a conversation at any time like that related by Murray Stover when he testified that he heard a conversation between me and some persons unknown to him by name or otherwise, and whom he cannot identify, purportedly to the following effect that an unidentified person is supposed to have said to me she found it difficult to convince anyone when she talked about the spectacular and sensational statements that were made at the I Am meetings and that I thereupon said it was the spectacular and sensational which drew the crowds and that the larger the crowds were, the more the income, and in which the unidentified person was supposed to have stated "I cannot seem to make them believe it", after which I am supposed to have said, "I can make them believe anything or do anything I tell them and that most of them would even come to me on their hands and knees if I told them to do so." I did not tell Wilbur Smith in Miami, Florida, in 1935, or state in his hearing, or at all, that I had

(Testimony of Edna W. Ballard.)

heard that people in California were metaphysically minded and that things of that nature would go over very big out there and that a certain party I knew had fallen into a gold mine in Los Angeles. I never made such a statement either in substance or effect. It is true as testified to by Mr. Gysi that I at *this* suggestion made any changes in the manuscript of any of the books or either of the books from the way the manuscript was delivered to me. I made changes in punctuation, that is true, and in capitalization.

I never at any time stated to Mrs. Bliss that the Bible was a [680] filthy book. Mr. Ballard did not make such statement as is attributed to him by Mrs. LaFerrera to the effect that those persons whom Saint Germain might dismiss from the staff as being disloyal would not live six weeks in the outer world and would writhe in agony and go through second death, or things of that nature, nor did I make such statements.

The conversation testified to by Mr. Crouse as occurring near December, 1938, between Mrs. Mundy and myself and Mr. Crouse concerning discourses that appeared in the magazines and in which Mrs. Mundy is supposed to have said that she knew she took down the words of the discourses exactly as Mr. Ballard gave them, that she did not make any mistakes, and that therefore she didn't understand why, when the discourses were prepared for printing, they should be changed, the sentences rear-

(Testimony of Edna W. Ballard.)

ranged and grammatical errors corrected, and she couldn't see why an ascended master should say anything that needed changing, and in which conversation I was supposed to have said something to the effect that the discourses couldn't go out the way they were before being changed, did not occur in substance or effect. Mr. Ballard did not make the statement in 1936 that Saint Germain had been there and commanded that Donald and Marjorie be married immediately. I did not make any such statement, nor was it made in my presence nor did Saint Germain make such a statement in my presence.

I have never intentionally or at any time made any false or untrue statements to any person in connection with the I Am activity. I have not done anything in connection with the I Am activity, nor said anything that I did not honestly and sincerely believe to be for the good of the "I Am" students and for their temporal and eternal benefit. (Vol. 26, p. 4324)

Mr. Cannon: Now, if the Court please, your Honor has heretofore stated as the law of the case that the jury are not going to be permitted to speculate on the actualities of these [681] incidents of the ascended masters or supernatural beings referred to in the literature and testified to by various persons who have taken the witness stand. You further stated as the law of the case that no attack can be made on whether or not these things hap-

(Testimony of Edna W. Ballard.)

pened, and the jury are not to be allowed to pass upon the verity of those experiences with the ascended masters or divine beings.

Accepting those statements of the Court as the law of the case, the defense has decided to ask Mrs. Ballard no further questions on direct examination. She is the admitted leader of this activity so far as the persons on trial are concerned.

Cross Examination

I did not call myself an accredited messenger of the ascended masters, nor have I ever done so. I am the Mrs. Ballard referred to in the statement in "The Voice" magazine of February 1936, "The Voice of the I Am by the Ascended Masters and their accredited messengers Mr. and Mrs. G. W. Ballard and son Donald." I provided the copy for that magazine under instructions of his Honor, Saint Germain. He so instructed me when he gave permission to have that publication brought forth, which was just previous to its publication in January 1936, I believe. Mr. Ballard and myself were present and it occurred in New York. Saint Germain said that they had considered accepting Mr. Sindelar's offer to bring forth a magazine and that he was going to try it out and he asked me to take the responsibility of proofreading the copy for typographical errors and to put in the instruction of the ascended masters that the students might have it for constant reference. He told me to use

(Testimony of Edna W. Ballard.)

my own judgment in respect to ads and follow my feelings; to do what I thought was right. (Vol. 26, p. 4330) Mr. Ballard first answered. He accepted the responsibility jointly with myself. After we returned to Los Angeles, we had a conversation with Mr. Sindelar and the magazine came out. The first issue was February, 1936. We have continued the heading mentioned above and it appears in every [682] issue. Occasionally at Saint Germain's direction, I write articles for the magazine. The statement in the magazine that it is not an outlet for articles from students, and that it is the outpouring of the help from the ascended masters and has no human concepts in it, refers to private instruction that Saint Germain and other ascended masters gave Mr. Ballard and me many, many, many times when no one was present but ourselves. Everything that has gone into "The Voice" has been at the instruction of Saint Germain or the other ascended masters, privately or in class. It covers everything in the magazines, including the picture of Mr. Ballard which came out right after his death and the advertisements for the phonograph records. Concerning the price of the picture, Saint Germain has left that to that which is fair and just in the business world and asked me to follow that principle of honesty and honor, and I have fulfilled that trust. That applies also to the prices of the books of the Saint Germain Press. The price of 27 cents mentioned by counsel as the cost

(Testimony of Edna W. Ballard.)

of the book "Unveiled Mysteries" does not include the original plating, the original set-up on the first edition which has to be covered by the profit of the other editions that follow. I could not say without consulting the records of the auditors what the original cost was on the first edition. I am president and secretary of the Saint Germain Press and I own all of the stock. I am treasurer of the Saint Germain Foundation. Myself, Louise Majerus and Donald can write checks in the organization, and Betty Munday can write checks in my absence.

The actual printing cost of the music is as stated above, 8.2 of one cent. That does not include the artist's work, which is without value in the outside physical world. That cost is the upkeep and expense of the individual who is on our staff that is the artist that did the work, and that is beyond money and beyond price. We paid her living expenses and traveling expenses, and she is kept on the staff for that purpose alone. I presume that [683] your statement that the cost of "The Magic Presence" to the Saint Germain Press is 34 cents is approximately correct. I believe it sells for $2.75 or $3.00. I presume that your statement that the cost of "I Am Discourses" to the Saint Germain Press is 31 cents and the cost of "The Ascended Master Discourses" 38 cents is correct. I believe the "I Am Discourses" sells for $3.00 or $2.75; the "Ascended Master Discourses," $3.00. The cost of the chart of "Magic Presence" selling for $15.00

(Testimony of Edna W. Ballard.)

is $2.09 without including the cost of the original experimental chart which cost several thousand dollars. We had to experiment with the production of chemically pure colors in order to get the perfection we have attained thus far. The sales price of "Ascended Master Discourses" is exclusive of mailing, for which I presume a charge of 25 cents is made. I think such a charge is made for mailing all of the books. That includes wrapping and insuring the books also. I have received various instructions regarding publication of "The Voice" magazine from the ascended masters on a number of different occasions when they appeared only to me and to Mr. Ballard. Donald was not present at the business conferences. He was occasionally present at others, not many times, he was in school.

I wrote Government's Exhibit 29 at page 23. It was written under the authority of the ascended masters. Saint Germain was in charge of most of my broadcasts. Saint Germain gave me permission to use my own best judgment and to repeat his instruction to us as the student body needed it at his direction. My statement includes the following portion from "The Voice:"

> "Mr. Ballard, our son, and I have stood in the visible, tangible Presence of our Blessed [684] Ascended Master, Saint Germain, many, many times, and in that of many of the other ascended masters. Often when our classes have been in session, Saint Germain has come to us

(Testimony of Edna W. Ballard.)

in his visible, tangible body, and given us further instruction for the carrying on of This Work, which is wholly under his direction."

Saint Germain has been present many, many times when my husband, myself and son were present. I most certainly have shaken hands with him. Donald and my husband have also. I first met Saint Germain after Mr. Ballard returned from Chicago in November 1931. He gave private discourses from the time Mr. Ballard returned. I have known Saint Germain in my theosophical work way back in 1916. The first time I met him in his visible, tangible body was after Mr. Ballard's return, but I have known him before that. We all did in the theosophical society. I first met him in our home in Chicago. Donald and my husband were present at the time. I believe it was just previous to Christmas in 1931. No one else was present.

The adventures set forth in the book "Unveiled Mysteries" are true actual experiences of the persons named in the book. The explanation in the foreword is true and the editor's note was by myself and is true also. The adventures set forth in "Unveiled Mysteries" took place at the times stated in the books. I was in the Great Audience Hall with Saint Germain and Donald when Saint Germain showed me certain beautiful portraits which had been recently transferred from the Temple of Mitla in Oaxaca, Mexico. I never said I was there

(Testimony of Edna W. Ballard.)

in my physical body and the book doesn't say so. I recall being there. One's etheric body is the body in which you go to sleep at night. You cannot go to sleep until your waking [685] senses get into that body, and when they withdraw from your physical body they function in the etheric body; that is where we go during the sleeping hours. We receive instructions at night from the Ascended Ones, or if the individual be discordant, they become the vicious experiences of nightmares and distorted dreams, depending on the individual's predominant consciousness. Whether it be constructive or destructive determines where the etheric body goes when the physical body goes to sleep. I was not in dreamland. There was nothing imaginary about it.

"Lotus" at page 250 of the volume (The Magic Presence) refers to me. "Our son" at that point in the book refers to my son, Donald. "I" refers to Guy Ballard. Donald and I were present in the instance when the words "souls in ecstasy" flashed out above the organ as Saint Germain played the prelude. I very clearly recall the occurrence. Those are inner initiations, Mr. Lazarus, which we earned by service to life through common constructive activity and through many centuries of purity and preparation. When that opportunity is offered, it is a sacred initiation, and through that certain service was rendered to America. Immediately before the experience, the experience had just been

(Testimony of Edna W. Ballard.)

completed of our entering into those bodies that had been maintained there for centuries, and it was in that body that the musical program was played. Immediately before we were shown the portraits, Saint Germain took us into the temple and cleared the atmosphere, because the place had been closed for many centuries; and when he used the violet ray through there it purified the atmosphere before they went in to take the paintings. Those experiences took place ten years ago and I have had many since and I do not always recall in absolute detail on the moment. I do not make conscious effort [686] to memorize everything and retain it. (Tr. Vol. 26, p. 4357)

I went to the Great Audience Chamber under the escort of one of the other ascended masters, the one known as Amen Bey. When we came in, we met Mr. Ballard and Saint Germain. Our joy was very great. We had not been together with Mr. Ballard and Saint Germain on the physical plane for some two years. That reference to the book does not say that it is the physical plane; that meant that Mr. Ballard had not been in Chicago for two years. The statement,

> "Our joy on this occasion was very great, for we had not been together on the physical plane for some two years, and during that time, while working out of the body, each had been occupied with his own individual activ-

(Testimony of Edna W. Ballard.)

ities, which necessitated our being in different channels at the Inner levels.",

does not mean that our joy was very great on that occasion because it was the first time we had been together on the physical plane for two years. It said that we had been working out of our body. It definitely says so there.

The letter from Mr. Ballard, dated September 29, 1930, Government's Exhibit 203, wherein it states: "I hope in the next letter you will have read the manuscript. Can hardly wait for your comment.", referred to the manuscript of "Unveiled Mysteries." That was not the first time that I had been acquainted with what had allegedly happened in these books. When Mr. Ballard states in that letter, "We sure have given some service in this old world of ours. When you read 'Unveiled Mysteries' no wonder I have been so interested in mining this time. If you love the first book, you will worship the second,", he was referring to "The Magic Presence." [687]

I am with the ascended master Mahachohan frequently, the last time being this year. If there was a dictation from Mahachohan at the Washington, D. C. class on May 28, 1939, I had a conversation with them. He dictated I believe on the radio to Mr. Ballard, or through him. (Tr. Vol. 26, p. 4361)

Regarding the statement in "The Voice" maga-

(Testimony of Edna W. Ballard.)

zine of April 1936, Government's Exhibit 12, p. 26, reading,

> "Jesus and Saint Germain have both said that: 'Saint Germain, Myself, or any other Ascended Masters are not giving out teaching of 'I Am' in the Western World, except through Mr. and Mrs. G. W. Ballard and their Son, Donald and those named to them and under them,"

the statement was made by Jesus in one of the discourses already published. I was present at the time. I think if you will look at the bottom of page 7 you will find the quotations in one of the first issues of the magazine. I think it is in the February 1936 issue (Government's Exhibit 10, p. 7). I cannot improve upon the statements in the discourse. The witness thereupon read the following from Exhibit 10:

> "Let no one desire to transcend or replace these Beloved Messengers, in this Light and expression of the 'I Am' that Saint Germain has given forth. They have proven their ability to stand in the Light and with no personal desire, carry unselfishly the Pure Unadulterated Message of the 'Mighty I Am Presence,' and until the Ascended Masters come forth in their tangible, visible bodies, they will remain the Direct Messengers of Saint Germain, Myself, and Others of the Ascended Masters. It

(Testimony of Edna W. Ballard.)

is only through their joyous and [688] willing obedience to our slightest wish, that it has been possible to bring forth this expression and understanding of the 'I Am' in the purity and clearness in which it is expressed today.

"The students will be wise indeed, no matter how great their inspiration, to stand steadfast in their use of 'Unveiled Mysteries,' 'The Magic Presence,' 'The I Am Discourses,' and 'The I Am Adorations and Affirmations,' for those words are cups that carry the fullness of the Ascended Masters' Perfection into the consciousness of the individual; and there is naught else in the outer world today, that will carry this conviction with so great a power." (Tr. Vol. 26, p. 4365)

I remember a conversation between Saint Germain, Donald and myself referring to the subject of cataclysms and his home in the Alps. The date is on the discourse. I do not recall the date. Saint Germain excused himself just before he left and he said, "I know you will pardon me, but I must return to my home in the Alps," and there was some personal conversation there with Donald—I do not recall just exactly the words—but it was to the effect that he was going to the Alps where he also had a retreat as well as here.

It was stipulated that Mrs. Ballard was present at a deposition given by herself and Donald Ballard in the action entitled "Ballard v. Ballard."

(Testimony of Edna W. Ballard.)

The Witness: I received instructions from Saint Germain relative to the business of the Saint Germain Press. The first time was before we published "Unveiled Mysteries," in the latter part of 1933 in Chicago. He asked us to conduct the business in an honorable way, according to the regulation and routine of the generally accepted business conditions of [689] the outer world at the present time. The dollar clear on each book was not as a gift to us. It was the amount of money that went to expand the work and it has been put back into the work as he directed and it was never a personal gift to us. I want to clear that. Approximately 170,000 books of all kinds have been sold up to 1941. We have approximately 3 to 6 million students in the organization now. Since this indictment came up we have almost two-thirds more than we had before. The information comes to us from Saint Germain, some of the ascended ones have given us some, and the general approximation of the results of radio broadcasts as it is generally accepted in the commercial world. Saint Germain told us that 30 and 33⅓ per cent was the limit to be given anybody as the commission for the sales of books and that the greatest opening for book sales is through class work. He said that shortly after "Unveiled Mysteries" came off the press. Mr. Ballard and myself were present. All the money that has come into this movement through the sale of books has gone into the expansion of the work. I do not have

(Testimony of Edna W. Ballard.)

a detailed record of the amount. I do not carry it in my head. We have a regular account kept by auditors.

When we first started this movement and started conducting classes, The Saint Germain Press was a partnership composed of my husband and myself. The corporation was formed in 1939. It is separate from the various groups throughout the country, except for the fact that the groups buy their material from the Saint Germain Press. Most of the groups are self-supporting. Occasionally when the group has had a little struggle, we have sometimes made donations until they got started. I do not recall the amounts specifically, but I have used my own birthday and Christmas gifts to start groups that could not quite carry their own weight in the beginning. [690] I do not recall the amount that has been given, nor to which groups it was given. The radio broadcasts in Los Angeles are not sponsored by the groups, but by myself. Mrs. Zinke has not paid for all of the station time. She has paid for only a portion of it. Outside of Los Angeles the station time has been sponsored by groups in the cities where the transcriptions have been sent forth, in most cases. The money paid by me for broadcasts coming out of Los Angeles is from the profit from books and I return it to the public as blessings through the broadcasts. I do not recall the amount I have paid for this as I do not keep track of it myself. The auditors would know. The

(Testimony of Edna W. Ballard.)

transcriptions for broadcasts throughout the country are leased from my headquarters for $20 a record. Except when they are lost or not returned, they are sent out for about eight or ten playings, then we have to replace the record.

Most of the groups follow the study group outlines or try to. The outlines are purchased from the Saint Germain Press. In some instances the broadcasts that go out through transcription announce coming classes in the city. Announcers from the stations where the transcriptions are played announce the names of the Saint Germain Press books and where they can be purchased. That is done if time permits or time is open for spot announcing. Other money is spent for many, many things that people need that come to my attention. I take care of it and no one knows anything about it. Many times people are ill, they are in need of things that they come to me, and when that need is brought to my attention many times I supply it. We also have given many books. I have paid for books personally myself, the full retail price, and presented those as a gift. The statement (Government's Exhibit 142) containing a report for the Los Angeles class for July 18, 1938 of [691] love gifts in the amount of $12,454.75 is a statement of the gross amount, not the net above expenses. I presume the amount for the sale of books of $14,893.70 is correct, too. If Mrs. Mundy kept those reports, I presume they are correct. The report showing the gifts of two "Unveiled Mysteries," two

(Testimony of Edna W. Ballard.)

"The Magic Presence," two "The I Am Discourses," two "Ascended Master Discourses," two new decree books and 60 magazines, refers to gifts that were given at the book tables. That does not include my personal gifts to individuals. I cannot give you a statement of books given at the class or individuals to whom they were given. I do it at every class.

The statement contained in my letter to Mrs. Kemp, (Government's Exhibit 149), which is

> "I have stated many times that all money coming in belonged to Saint Germain, and would be used for the Expansion of the Light, but there has never been any provision made by him that this money could be used for individuals' personal use."

is correct and there never has been any provision except as I have asked his individual permission when individual cases in need came to my attention. I have asked first whether I should give that assistance or not. When he has instructed yes, I have done so. He has instructed me to give individuals help at intervals. There is scarcely a week or a month goes by that he doesn't tell me to use my own judgment, and if I am in doubt I ask him, and he sees whether the individual is making conscious effort to help carry it or is just lying down and not taking his responsibility. In that case he doesn't let me give the assistance. We are not supposed to remove the responsibility from anyone.

(Testimony of Edna W. Ballard.)

Each one grows by his responsibility and we have to obey that law.

My sole personal income comes from the activity, as well [692] as my son, Donald's. All money that I take in I use in the expansion of the light. I recall writing Government's Exhibit 151 to Donald stating "since you got the car in December, which is five months, you have had $11,000." That money was used in the expansion of the light because that provided a home for the lady he married, and I tried to maintain harmony that they might go forth and render service to the young people, and that was the purpose of it, and that $11,000 was personal gifts to me from the students who had been benefited. Saint Germain has never threatened anybody, for ascended masters do not threaten. I typed Government's Exhibit 183 (letter to Colonel Bailey) bearing the signature of Saint Germain. He spoke the words and I took them down. He told me to tell Colonel Bailey what was in that letter. I was not displeased with Colonel Bailey at the time. It was a matter of the law. Saint Germain stated the law, asked him to obey it, and he did not do so, and that was the result of the disobedience to the law. The statements in the letter to Colonel Bailey are not a threat. That is a warning of love to the student, that he may not go on in misery the next time. It was for the student's own protection. There is no threat in it. It was not a threat to tell Colonel Bailey that

(Testimony of Edna W. Ballard.)

he would be taken out of his body. That is an action of the law. (At this point and for considerable testimony hereinafter, Mr. Lazarus commences reading from various issues of "The Voice" magazine heretofore admitted in evidence.) The discourse wherein it is stated by Saint Germain:

> "It is easy enough to keep out doubt if you do not listen to falsehoods, and every word that is uttered against these Messengers in this work is falsehood. That should be known without anybody telling you. If you listen to it and respond, the penalty is yours. This is *definite*, very, very definite.",

is not a threat. That is again a statement of reaction [693] of whatever we send out comes back to us, and that is the truth and the law.

I recall the discourse by Saint Germain in Minneapolis, September 11, 1939, as follows:

> "Remember, Beloved Ones, aside from what your outer magnificence service, your G-Men and the Intelligence Department are doing, we do a great many things that none of them know anything about. We have our own means of causing people to disappear."

That is the protection of the individual against his self-destruction. That was the master's discourse of protection. It kept them from doing—I know exactly what it refers to. The Goddess of Justice Discourse, Easter Sunday, in Chicago, April 9, 1939, where it was said:

(Testimony of Edna W. Ballard.)

> "The puny mind of vicious individuals who allow doubt to govern them concerning my words today, I tell you beware! You are dealing with Forces! You are dealing with Power! As your life depends on it, don't go forth from this room, one of you and doubt my words!",

was not a threat. An individual's own energy acts like that if they send forth viciousness. That is a warning of protection to the individual, that if he misuses his own life energy destructively, it is going to come back, and it will react on him; and that was Saint Germain trying to protect the individuals from their own discord.

I was present at the Discourse of the Master Cosmos in Los Angeles on July 22, 1939, wherein it was said:

> "The insane human beings that try to spread doubt concerning the Glory of these Messengers should be shut up forever. They are binding themselves with that to which your prison walls of your [694] earth are no comparison. I warn them this once and for the last time."

That is the way the energy acts upon the individual. What comes out goes back into them, and those students understand the law. He also stated at that time:

> "Whether you believe what I am saying or not, you will find it is true. Dear ones, it is better to have had a rattlesnake woven itself

(Testimony of Edna W. Ballard.)

in among you than the poisonous breath of doubt."

That is the truth of the law. Doubt kills just as sure as bullets, and those are his statements to us frequently.

Mr. Ballard and I have never said personally about ourselves that we were thus and so. The ascended masters have made certain statements regarding our life streams' service to this earth. They alone are the judges of that, but they tell the truth, and I do not doubt them. I was present at the Saint Germain Discourse given in Chicago April 9, 1939, wherein it was said:

"Gentlemen, when somebody says to you that I am not real, ask such a one that question. Then if they say I am not, punch them in the nose.",

but that was not meant literally. He said it in fun, just like anyone would in conversation. They have a very keen sense of humor. They are not long-faced individuals at all. They see the humorous side of life. You would too, if you watched humanity throughout the centuries do the unfortunate things that bind them to misery.

The Mighty Victory gave the discourse including the statement:

"You beloved ones in this vicinity one day you will know what these Precious Messengers have meant to you and your humanity. One

(Testimony of Edna W. Ballard.)

> day you shall [695] know who they are. You do not know yet."

and he is the judge of what he means. I have never even concerned myself with it. Mr. Ballard nor I, neither of us, ever said that we were an ascended master. We never represented from the platform that we were ascended masters.

I did not study Yogiism before I started this activity. I have read literature by Swami Yogananda, but I did not study it. I attended some classes, but I did not take up the inner study of it.

I recall the discourse in Chicago, April 9, 1939, when Saint Germain introduced the Goddess of Justice to the assembled multitude, and I recall Saint Germain saying:

> "Beloved friends and students: Today We start releasing the Almighty Power and Activity of Divine Justice. The Goddess of Justice is here! (Applause—audience rising) Now while you are standing, I am going to say something to you that may sound somewhat startling to the close associates of the Messengers. The body of this Messenger is a part of Myself."

Saint Germain was referring to Mr. Ballard as being a part of Saint Germain's self. The "Lotus" referred to in this discourse, "The body of your beloved Lotus is a part of the Goddess of Justice. The Goddess of Justice is the Feminine Part of

(Testimony of Edna W. Ballard.)

Myself," refers to me. When the Goddess of Justice was introduced during this meeting the Goddess of Justice was giving the dictation, but in the inner work when an ascended master draws a student into certain close asociation with himself, he takes that student into his own aura and from then on that student becomes a part of himself. That is also the condition with the inner work. And from then on the master attunes that student to his own consciousness so that at any [696] time he may reach the individual more quickly than he could if that individual had not had that attunement, because the master clears away a certain amount of the individual's own discord, so that the attunement is kept clear at all times when he chooses to reach them, and that is exactly what that has reference to. This trial is a part of my experiences as a part of the Goddess of Justice in the inner work. I represent the call of the American people for divine justice to worship God as we please, and I shall always stand for that, in my capacity as a messenger for Saint Germain and part of the body of the Goddess of Justices. I have never said I was an accredited messenger. Saint Germain said we were accredited messengers. I am the messenger of Saint Germain and in this capacity as his messenger I am his representative and I have certain authority to say certain things with his permission and I don't say them until I have that permission, and I have never betrayed that trust. It

(Testimony of Edna W. Ballard.)

doesn't make any difference what the world thinks about it. I have given obedience to this law and I shall always do so regardless of any effect on my physical body. (Tr. Vol. 26, p. 4401)

I was present at the discourse August 1, 1937, when Saint Germain said:

> "I say to you, beloved ones who are in the neighborhood of 60 years old, I tell you, any one of you in six weeks can be as strong, firm and active as you were in your fullest youth."

I have tried that every day and am ten times as firm and strong now as in my fullest youth—I am almost 60. [697]

I recall the physical condition of my husband just prior to his death. He was 62 I believe. Regarding your question whether he was as strong and firm as he was in his fullest youth, he had begun to withdraw from the body consciously and at will. The decision had already been made to go on after a certain work was accomplished in Washington, D. C., in 1939. That decision was made and I know when it was made. I know that just prior to the time he died they tapped him to withdraw water from his abdomen. That was a regulation of the medical profession. There is a law that there must be some medical man in attendance. That was his best judgment and I acquiesced in that. I did not know Mr. Ballard was suffering from a degenerative heart condition. He was withdrawing the

(Testimony of Edna W. Ballard.)

energy consciously, and naturally the body would not be as strong as it would when all the energy is in. That went on for weeks before. They withdrew a quart of impure liquid from his body at that time because he had already decided to withdraw, and the body always has that in it when the energy begins to withdraw. There is always a change of chemical reaction when the energy begins to withdraw. He decided to withdraw in October of 1939, shortly before the Cleveland class, he was given his choice. He took his last breath on December 29th in that body and the ascension was completed on December 31, around midnight. It takes three days. The withdrawal commenced in Cleveland and was completed at the Royal Teton on December 31st. The statement made in Government's Exhibit 59, at page 34, "The Inner work of Mr. Ballard's Ascension was completed in Honolulu in 1936, but His Etheric Body did not withdraw until December 29, 1939" is correct. He completed his span of existence in Honolulu and the ascended masters consumed the records of all discord in the etheric body when we were in Honolulu, and then from then on he was living on what Saint Germain called extended time to render [698] further service to the earth until certain other work was completed in America; but the records in the etheric body, all discordant records, had been consumed, and from then on he was free to be given the ascension at any time he chose to go.

(Testimony of Edna W. Ballard.)

He never tried to precipitate to my knowledge. (Tr. Vol. 26, p. 4410.) I did not ask him whether he was able to. Regarding my accomplishment of instantaneous precipitation, I have once at my call to the Presence had the Presence condense into my hands these points of light substance and Mr. Ballard and I examined that under a reading glass for perhaps 20 minutes, and then it disappeared, and I have never tried it from that moment to this, because I am not interested in calling forth those powers of God Almighty for exploitation. There is a great honor that is concerned with the use of those powers of God, and I obey that, and I will never use it for exploitation or selfish purposes, nor to carry the responsibility that others must carry for themselves if they are to be set free.

I recall the dictation in Government's Exhibit 104 regarding Mr. Rayborn's ascension.

I do not know of any individual who has made the effort or call to bring forth precipitation instantly. That is a matter of choice of the individual. I knew that the group leader letter mentioned above and other group leader letters were circulated and sent to groups throughout the country. (Mr. Lazarus read from Government's 104 as follows:)

> " 'Today there are approximately forty thousand people among the "I AM" students who are *h*earing the point where they can call forth Precipitation! There is nothing strange about it!' "

(Testimony of Edna W. Ballard.)

I heard the Beloved Eriel deliver the discourse at the Long Beach class of July 23, 1939, including the following:

> "Therefore, beloved ones, know if you have not realized it, to-night, that the Wisdom of those Great Ones [699] is Supreme. These Messengers make no mistakes.!"

I have carried out the ascended master's requests in the carrying forth of this light, and I have not made a mistake, so they have told me from their octave of light. Now, he is speaking from his octave of light, not from this world of human opinion. He has told the truth and I stand in, with, by and for his words for all eternity.

I was present at the Discourse by Jesus on January 1, 1937, when He stated "These beloved messengers have not made one single mistake from the beginning". I did not say it was from the octave of light, but the ascended masters work wholly from the octave of light. They do not work from the human world. He is through with this world. All of His judgments, His consciousness, His instruction, is from His own octave of light, just as yours is from this octave. In my obedience to them at their request, I have tried to fulfill everything they have requested honestly and honorably, and if He said that, it must be so. I am not the judge.

I did not sign a letter to Harry Sieber, dated December 18, 1934. It is signed by my husband. I

(Testimony of Edna W. Ballard.)

typed the letter. I did not discuss the contents. He referred to the originator of that was Saint Germain, because the world has known that from the beginning. Saint Germain is the head of this work. Mr. Ballard and I have said that repeatedly. (Tr. Vol. 26, p. 4416.) The reading in the letter, "We did three years of the hardest work two people ever put in as the first step in establishing this work," with respect to that I do not know who that "we" refers to. It might have referred to he and Saint Germain while he was west having these experiences, or it might have referred to he and me or myself in Chicago after he came back. In either case the work was done.

Love gifts have been sent in for healing that has been received. I recall a discourse by the Goddess of Light, November 12, 1939, wherein it was stated, "Remember, beloved students, many of you have not heard this, but through the call of this beloved messenger [700] alone, Mr. G. W. Ballard, over 20,000 instantaneous healings have been achieved by his call in five years."

The statement by the Mighty Victory at San Diego on January 22, 1939, "There are thousands of people who have been healed at one call of the Messengers," was made in "The Voice" magazine of March 31, 1939, because those are the words of the ascended master and they are true. I know they are true because he said so and the ascended masters never tell an untruth. I know many that have been

(Testimony of Edna W. Ballard.)

healed and the master said that and I rest in that, and it is true. I have given many calls every day of my life since I have understood this law to heal every human being on earth. The student body knows that as well as I do. I know that certain musical compositions are healing, for I did healing work in Chicago after the world war with shell shocked men in my own studio and I know that is a law anybody can operate if you will understand it.

The group leader letter dated January 7, 1938 referring to the fact that certain compositions will heal cancer in an hour and that others will heal the liver, kidneys, lungs, and other organs of the body, does not refer to compositions by me and I didn't particularly testify on cancer. It says there are melodies that can heal within the hour and the ascended masters do know those melodies and they have been used on this earth many times.

In a discourse in Chicago on October 31st, 1939, Jesus said, "In your great love for the messengers, my dear ones, no one could possibly know the service they have rendered and are rendering. The healings that take place at their call every hour of the day, week after week, month after month, these past five years, is unparalleled on this earth. I healed many people, but only a small number in comparison with that which their calls to life and light have caused to take action in the people of America." If He said it, it is true, and I rest in His words. He must have referred to me. I make

(Testimony of Edna W. Ballard.)

calls every hour of the day, sometimes many times an hour. I am making healing calls for the healing of all mankind's discord. That is healing. They are for [701] the healing and annihilation of all poverty from the earth forever and I make that call many times, hundreds of times, a day, for all mankind, and that includes you, too.

I gave to Mr. Sindelar the copy for "The Voice" of November 1938 stating, "These songs both came forth through our Beloved Mr. Guy W. Ballard; both lyrics and music carry tremendous healing power and blessings to all," and that is true. That refers to the songs, "Rainbow Rays" and "Rose of Light". I know myself of a person who has been healed by "Rainbow Rays". I put that record on the phonograph and if I am tired or under tension, I can get relaxation from it and there is more harmony afterwards than there was before. I many times have relaxed the entire body and established harmony within, and harmony is healing. I recall Saint Germain saying at a discourse given on January 24, 1937, "Now I tell you frankly when you feel the slightest touch of cold, rise up and say in the full consciousness of your Presence, 'I will not have that, Mighty I Am Presence. Take it out of me. Cause and effect. Fill me with your health, strength, energy, and stop this nonsense.' Dear hearts, you can dismiss it in just a few minutes. If you do this a few times, you would stop that habit from acting in you and you would feel your ability

(Testimony of Edna W. Ballard.)

to control such conditions completely. You will dismiss it at once and not have to go through several days of such experience." I have not taken what you call medicines. I merely take that which helps to keep the body clean and the ascended masters have said always if it is necessary to have some physical assistance to establish harmony quickly in the body, to do that and then go on with your calls so your healing will be permanent, because if you put food into the body physically and that creates discord or causes chemical changes in the body that produce distress, then if the individual has the feeling that something physical will help to establish harmony, the [702] ascended masters have said, do that which established harmony. Go on and make your call so that you do not have to do it again in the future. I am not referring to laxatives. Plenty of water will do that. Plenty of good fruit will do. I presume Mr. Ballard took a laxative prior to his death. Mr. Crouse was with him most of the time. The withdrawal of energy which I mentioned begins many times before what you call death takes place, before the cord within the heart, the life stream, is disconnected from the heart. They begin to draw out the energy of the body gradually, sometimes weeks or months ahead of that moment when so-called death ensues when the cord is disconnected, and no one in the outer world, not even medical science, has any definite proof of when that cord disconnectes. What is commonly referred to as

(Testimony of Edna W. Ballard.)

death, we call the withdrawal of the life energy. You do not necessarily know when you are going to die, although you can know. That is a matter of choice. If the individual wants to know then the higher mental body and the ascended masters will reveal that; if the individual does not want to know, the knowledge is withheld, because the free will of the individual is paramount always.

Mr. Ballard knew when he was going to die and he knew because Saint Germain was with us at the dictation in October 1939 when he gave us the choice of whether we chose to render the service here longer or whether he wanted to go into that octave and work with him. Mr. Ballard chose to go there and I chose to remain here, of our own free will. He said there was certain work to be completed for America, and when that work was completed, the work of withdrawing would take place. During that time there was being removed from the United States of America the discarnate entities that have been in the atmosphere of the earth for centuries and also the discordantly qualified substance that was in the atmosphere of [703] the United States of America; and that has been withdrawn for the purpose of protecting the American people to keep wholesale slaughter of war from this country. When Mr. Ballard finished the class in Washington, D. C., he said publicly to the class, "Goodby, old earth. Goodby, old world. Saint Germain, give me my outer body and sword of blue

(Testimony of Edna W. Ballard.)

flame and let me go forth and slay the destructive forces." That is not in the publications, but every student in the class heard it.

Saint Germain did not tell me the number of discarnate entities which were removed for the protection of America, but he did say this: that up until the time they began to remove them they were as thick as the atmosphere of thickly populated cities as a heavily crowded dance floor. That was what mankind was struggling under and many times individuals did very destructive things, not from their own impulses but from some discarnate in their own atmosphere that had hovered around, and the individuals, not knowing, had become unknowingly a tool to carry out their destruction. (Tr. Vol. 26, p. 4431, 4432.)

Exception No. 85

Mr. Lazarus: Have you ever read Grimm's Fairy Tales, Mrs. Ballard?

The Witness: No, I haven't, but there are great inner laws governing these things, Mr. Lazarus, and mankind knows very little of the rest of this magnificent universe that is around us.

A discarnate entity is like a human being, simply a human being without the physical form. It is functioning within the emotional body. They have the same desires that they have here. They cannot become angels in a moment.

When people pass out of physical bodies, indi-

(Testimony of Edna W. Ballard.)

viduals who have been discarnate, they still have the same destructive desires and habits, and the energy of their lifestream is still discordantly disqualified, and that functions in either the [704] etheric or the emotional body. They hover in the atmosphere of the earth because they cannot get out of the atmosphere of the earth. That energy was discordantly disqualified here in the physical experience and it has to be purified here in the physical octave. That energy, when it comes into human beings, is constructive, and if individuals requalify that, then they must take that back into themselves again and again and again until they purify it and return it to life as they received it from life, and that is the universal law of light energy and vibration and no unascended being changes it. I have seen a discarnate entity. They are not allowed to remain in the United States of America since that was done. They are taken immediately. I was with the Archangel Michael when the occurrence mentioned in the discourse, "Over 400,000 discarnate entities will be removed from the City of Philadelphia tonight," (this referred to an event bearing date of November 15, 1938), took place, because I loved him and I have served him for many centuries. What occurred was merely that the ascended beings, when they remove those discarnate entities, threw around them their own flame of divine love and quiet the vicious impulses and take them higher up into the atmosphere of earth where the de-

(Testimony of Edna W. Ballard.)

structive impulses are leashed until they can be taught the law.

I recall the discourse when Saint Germain in October, 1936 said, "The last of the powerful black magicians has been seized, bound and taken from the activity of the earth forever", and when he said in Philadelphia on November 15, 1938, "Five of the black magicians who remained in America have been seized tonight with these entities." The former quotation says, "The last of the powerful black magicians." There were a few who were much more powerful than the others, and the school of nearly 300 of them that was in South America was broken up, and the second quotation has reference to those who are not the powerful ones. [705] There were those who were more powerful and directed the lesser ones. There is no discrepancy in this law. That is due to lack of understanding of the ascended master law. (Tr. Vol. 26, p. 4435.)

Saint Germain said on August 22, 1932, "You can just as easily find $10,000 in your pocket as 10 cents," but I have not been interested in trying that. I have been giving obedience to the law, not desiring its manifestations.

As the letter (Government's Exhibit 189) to Mrs. Fowler indicates, I knew that Mrs. Fowler was giving decrees from her own decree book, then having the students follow repeating the phrase, and I wrote to her that the decrees would have to be repeated the way the rest of the country was doing,

(Testimony of Edna W. Ballard.)

that they were not to be repeated phrase by phrase, but in unison at a rapid tempo. Saint Germain told me that all students must repeat these decrees in unison rather than phrase by phrase, because it saves time and enables the activity to be uniform all over the country and the accumulated energy is much more concentrated. The sale of decrees has nothing to do with it. That is your interpretation, Mr. Lazarus.

Saint Germain did not tell us to bill Mrs. Delfosse for the lease of records. He doesn't come and tell us to send out every bill to every individual person. That was part of the business activity that he asked us to carry on according to general business custom. Mr. Dahl was engaged to carry that out, which he did. They had broadcasts for nearly two years. Saint Germain told us, as stated in Exhibit 17, the hours for the broadcast because at the hour mentioned he was pouring out certain radiations. When those broadcasts went over, at the inner level, they amplify that to give assistance to all those who are harmonious and receptive and really want it.

Concerning the statement by Saint Germain to the people on August 1, 1937, at San Francisco,

[706]

"You have not *know* it, but before the messengers came, your city was in great danger. We knowing it, timed the class here with direct intent, feeling confident that we could give the

(Testimony of Edna W. Ballard.)

protection and the assistance which was necessary, and it has been done,"

I do not believe that I saved the City of San Francisco at that time, but I know what took place and I know the ascended masters did it. They released the pressure of the gas belt under this western coast, released it out under the ocean, and they have to call on mankind to do that. Their obligation to this earth is finished, and through the call of the student body, while our attention was on them, they released the power that released the pressure of that energy out into the ocean. Those gas belts are all over the world. The ascended masters have saved the east coast through our call for that protection.

I know that the statement by Saint Germain, Exhibit 121, as follows, is true:

"It will not be possible for the beloved messengers to return to Chicago for the holidays as their presence here in the East is imperative to prevent great destruction from the activity of the gas belt underlying the eastern coast. Since they came to Boston and Philadelphia much destructive activity has been averted."

But that was not myself who did that. That power is in the hands and direction and under the control of the ascended masters. We were on the east coast to draw the attention of the people to the ascended masters and to make the call. If you

(Testimony of Edna W. Ballard.)

would check the seismograph readings of the gas belts, the earthquakes over the whole world for the last three years, you will see increasing earthquakes in every country of the world; and the U. S. Geodetic [707] Survey, their own records, prove what has been said. The bed of the Pacific Ocean has been rising over the last 10 years, and certain portions at the rate of a foot and a half a week. There is a scientific basis for our belief and truth of what these ascended ones have said, and that is why this gives the truth, and I stand in, with, by, and for everything the ascended masters say. (Tr. Vol. 26, p. 4442.)

Exception No. 86

Mr. Lazarus: Mrs. Ballard, were you around San Francisco during the earthquake in 1904? (This was later corrected to April 1906.)

A. No, I was not.

Mr. Cannon: That is objected to as being beyond the indictment.

The Witness: I do not mean to say the discarnate entities are by any means the cause of all sickness, disease and insanity.

I don't think I typed Government's Exhibit 209. Saint Germain told Mr. Ballard and myself to keep everything on a cash basis because it would make for a more harmonious relationship and we could give prices to the public. The letters addressed to Miss Killen, part of Government's Exhibit 119,

(Testimony of Edna W. Ballard.)

seem to be those that I typed on my typewriter. I recall typing the portion reading, "There is no question in my mind that you are the right one to have a life income in financing the putting out of the books." Miss Killen had asked Mr. Ballard not to accept money for the publication of the books from anyone else without giving her first choice. She said that in her gratitude for Mr. Ballard's having healed her while she was very ill in Denver, she wanted to be the one who furnished the money to publish the first book, and Mr. Ballard said in such case he wanted her to have a life income from it. When we got ready to publish the book we notified her accordingly, but she didn't have the money at that time and she [708] was not the one who supplied it. It came through another individual.

We stated, "I am enclosing discourse of October 27, 1932, another marvel. I am feeling that $3,000 here in our hands in use now," because that is what Mr. Ballard and I were doing. Saint Germain had asked us to visualize it and then leave it with the Presence as to what channel it was to come through. That has always been the law, and we have given obedience to it. We didn't precipitate the money beceause Saint Germain said that mankind had bound themselves by their own misuse of life energy and they had to make conscious effort to free themselves by the understanding and application of this law, and the great law of life, the

(Testimony of Edna W. Ballard.)

law of balance does not permit one individual to use these transcendent powers to remove the responsibility of mankind for their misdeeds of the past. Saint Germain said in the beginning, "I could flood this room with money with one waive of my hand, but if I did and you put the book out that way, you would be no nearer mastery, and I am here to help set you free and you must do that by your own self-conscious effort to obey the law of life and gain your freedom." That is the law for all mankind. There are great inner laws governing the use of these powers, and I have not disobeyed them, and would not.

When I stated (in the letter to Miss Killen), "If you thought the manuscript wonderful before, you certainly would think them marvelous since the elaboration," I referred to certain other instructions which Saint Germain asked us to include, one of which is a letter from the Lady Master Nada on service.

Redirect Examination

I recall the testimony of Mrs. Meyer to the effect that Mrs. Mundy had told her that when the car broke down on a return trip from Arrowhead that I had written two discourses for the next two numbers of "The Voice". It is true that the car did break down [709] returning from Arrowhead and I did some writing, but I did not write the next discourses for "The Voice". The only thing I wrote was one verse to our adoration, the sonnet to Kuma-

(Testimony of Edna W. Ballard.)

rah. It would have been a physical impossibility to have written sixty pages of copy in the 45 minutes wait that was entailed.

The Jesus Discourse on Mt. Olive, dated January 10, 1937, Exhibit 141, is in my handwriting. The corrections are in my handwriting. It was taken stenographically by a lady who did not do the general stenographic work in taking down the dictation. Mrs. Mundy usually took the dictations. When the young lady gave me the transcription of her notes, I checked them with Mr. Ballard and Saint Germain and these are the corrections. Even with Mrs. Mundy, in cases I felt that the transcription was not correct, I have checked with Mr. Ballard and Saint Germain. I have never myself taken the responsibility of making changes. I checked it either with Saint Germain or Jesus, whichever discourse it was. I remember checking this particular discourse one evening when Jesus and Saint Germain both came for a radiation that was much needed for the benefit of the staff. People who were not accustomed to the radiation of the ascended ones and the demands of our work were not able to hold the harmony that was required to enable this work to go forward. So many times, the ascended masters came to give the radiation of peace and harmony to still disturbed feelings. That was the reason they gave staff dictations. On this occasion Saint Germain came first and said that Jesus would be there in a few minutes and

(Testimony of Edna W. Ballard.)

then He must leave. Then Jesus came. He told me to correct the grammatical construction of "some day I use this opportunity" to "do I use this opportunity".

Juror Darsie asked Mrs. Ballard if she was the only person who was authorized, whom Jesus appeared and talked to. Upon objection, the Court restated the question as follows: [710]

The Court: I will ask this witness for you if she knows of any other person to whom Jesus has appeared.

The witness replied, "Why, yes. Jesus has come to thousands of people. I know personally several to whom He has come, business men of importance, to whom He has come many times in great crises.

Juror Darsie then asked whether Saint Germain did the same thing and the witness replied, "Not in regard to the I Am instruction, but he has come to many throughout the world over the last 100 years.

Juror Barton then asked if before this she had been a theosophist, to which the witness replied, "Yes", and then in reply to the question from the juror if she had been a follower of Annie Besant, she replied, "No, Madam Blavatsky," that she belonged to the original Blavatsky lodge in Chicago.

Further Cross Examination

Jesus and Saint Germain said "Saint Germain, Myself, or any other ascended masters are not giv-

(Testimony of Edna W. Ballard.)

ing out teaching of the 'I AM' in the Western World, except through Mr. and Mrs. G. W. Ballard and their Son, Donald, and those named to them and under them." [711]

WILLIAM F. CALLAHAN

was called as a witness in behalf of the Defendants, and testified as follows:

I have been a Post Office Inspector since July 1, 1937. I live at Washington, D. C. I did not have in my possession the books of the Saint Germain Society from August, 1940 to April, 1941. I could have had access to them. They were in the possession of auditors from the FBI. I never made an examination of what the FBI agents had. The books of the Saint Germain Press were never turned over to me. I never made an examination of the books and records of Donnelly & Company who publish the books of the Saint Germain Press. I went to Donnelly & Company in Chicago and told them that I wanted to get the records on the books which had been published. They agreed to send the records out here, which they subsequently did. These records were immediately turned over to the FBI. I never made an examination of them. I don't recall that I ever saw the FBI's report, although I wouldn't say I didn't.

I know the Miss McGinniss, formerly employed

(Testimony of William F. Callahan.)

by the Saint Germain Press. I discussed these books and records with her in Los Angeles. I haven't seen her since the last trial was completed.

Cross Examination

I understood the Saint Germain Press had existed as a partnership before its incorporation, and I further know that you, Mr. Neukom, stated to me that you couldn't subpoena anything but the corporate records. I do not know whether or not the Government got all the books and records of the Saint Germain Corporation.

It was stipulated that the Government, in April (1941), returned the books and records of the Saint Germain Press that were subpoenaed at the previous trial. [712]

Redirect Examination

I was not in Chicago at the time of Miss Majerus' arrest. I have no personal knowledge concerning her arrest. Sometime after the arrest, prior to the first trial, I saw the personal books of Mrs. Ballard in Los Angeles. As to whether they were in possession of the Government in Chicago, I do not know.

Recross Examination

The books I referred to were not books of account. The books I saw were Spalding's books (on theosophy). I saw about 20 or 30 metaphysical and theosophical books, books of various types, no account books. I never saw any books or ledgers,

(Testimony of William F. Callahan.)

or bookkeeping books of the Ballards while they were under a partnership.

Redirect Examination

I don't know how the Government got those books.

LOUISE MAJERUS

was called as a witness in behalf of the Defendants, and testified as follows:

I am one of the defendants. I live in Chicago. I think I met Mrs. Ballard in 1925 or 1926, at Brentano's Bookstore in Chicago. At that time I was employed in charge of the foreign department. Later, I helped out in the metaphysical or philosophy department. I first started to work for the Saint Germain Press on January 13, 1935. I am still employed by it at a salary of $125. per month. That is the highest salary they ever paid me. Before that I received $100 a month. In addition to that, for the last couple of years I have lived in Mrs. Ballard's home in Chicago.

I had nothing to do with the bookkeeping. Miss McGinniss was the bookkeeper. Letters would come in asking for information. Books were ordered, and I would take care of things like that. I was told at the beginning to keep everything on a cash basis. Those were Saint Germain's instructions to his [713] messengers, that is, I was told that that

(Testimony of Louise Majerus.)

was Saint Germain's instruction. For about a year we had to extend credit to some people because they were reluctant to pay on a cash basis. It was rather unusual in the business world, but in 1936 everything was put on a cash basis, with the exception of a few customers such as Brentano's, because their credit was good and they were prompt in remitting. The printing work was done by R. R. Donnelly & Company or the Lake side Press. We paid for the printing in advance.

I know Mrs. Ferguson who testified. I am not, and never was a member of the staff. I did not travel around with Mrs. Ballard in connection with the classes. I attended classes, however, conducted by the Ballards, but not the entire classes, just a few meetings. Outside of Chicago, I have attended them in Philadelphia, Kansas City, New York, St. Louis, and Minneapolis. On these occasions, I paid my own personal expenses.

I did not have the conversation with Mrs. Hill at her husband's restaurant in Chicago that she testified to relative to drawing her money out of the bank because a cataclysm was imminent, but I have often had conversations with Mrs. Hill at her restaurant in Chicago and I recall one conversation in which she said she had had a dream about a cataclysm. She was quite upset about it, so I tried to impart the law to her and explain what the law really was and that Saint Germain always said that a cataclysm is inevitable but we should keep

(Testimony of Louise Majerus.)

our minds off of it and live a normal life and get rid of fears and then when we meet the things, you will be able to cope with them. That is what I tried to impress upon Mrs. Hill in her own place of business.

I never had any financial interest in the Saint Germain Press or the Saint Germain Foundation. I never made the statements attributed to me by Muriel Bliss to the effect that in [714] response to a statement by Mrs. Bliss that Mrs. Ballard had asked her to call me for certain instructions and that that made my position higher than hers, I replied, "With Saint Germain my position is higher than yours. My position is above that in authority of the appointed messengers." Such a conversation did not take place. I could not be asked to instruct Mrs. Bliss on anything, because no student instructs, only the Ascended Masters instruct. However, Mrs. Ballard might have asked me to give Mrs. Bliss certain information, as I was in touch with Mrs. Ballard very frequently. That may have been the reason why Mrs. Ballard asked her to instruct me about certain things. (Tr. Vol. 26, p. 4484.) Mrs. Bliss had a feeling about her authority and she tried to stress it at that time. There is no authority excepting the Mighty I Am, and every real student knows that.

Cross Examination

I never got instructions from Mrs. Ballard to give because I know the instructions are all in the

(Testimony of Louise Majerus.)

Mighty I Am through the messengers. I might have given information at the request of Mrs. Ballard. For instance, Mrs. Ballard might tell me to tell Mrs. Bliss when she could see Mrs. Bliss.

I have authority to draw checks on the Saint Germain Press, also on the Saint Germain Foundation. I do so when necessary.

I had been in the book selling business for ten years before entering the Ballard organization. I would not say that I advised the Ballards on how best to sell books, but I had certain information about the current ways of dealing in the book business and told them, for instance, that if they gave the Sun Publishing Company fifty percent, that the Sun Publishing Company would in turn sell to the other dealers for 33⅓% per cent, take the override themselves, and hence the Saint Germain Press would lose that business which they should rightfully have. Mr. Sieber [715] had promised certain discounts to various people. I didn't know him at the time but he was informed that Saint Germain's work was to give only thirty per cent to all dealers, libraries and later on group leaders. He promised a larger discount and I met up with that condition with the Sun Publishing Company. I don't believe that the Ballards knew the condition, so I brought it to their attention. In this letter, I stated that if they allowed the Sun Publishing Company more than 33⅓% per cent, in time all of the wholesale business would go into their hands.

(Testimony of Louise Majerus.)

During five years I received $20 in love gifts. Mrs. Ballard did not have to give me a hundred dollars every once in a while. I have my money and my income from the Saint Germain Press. Mr. Ballard never gave me money. The Saint Germain Press doesn't print the books. They get them, that is, the I Am Discourses, I Am Decrees, the loose-leaf books, the song sheets, and everything, and ship them out. We never shipped anything without receiving payment, with very few exceptions. Sometimes, of course, we would ship without receiving the money ahead of time, but that would usually be when we would be advised that the money was on the way.

We made a few gifts occasionally, but very rarely, because the students who didn't have the books contacted them in the classes, but whenever they would ask for some, Mrs. Ballard had instructed us to give them the books. I don't recall of any particular occasion where we gave out books free.

I believe that there was published in one of the 1936 magazines a statement to the effect that Saint Germain said we should take our minds off of cataclysms. If I locate this reference I will let you know tomorrow morning.

I did not see Guy W. Ballard frequently from November 1931 until the time he left Chicago to go on the road. I did not see him in November of 1931. The first time I had any conversation [716] with Mr. and Mrs. Ballard relative to the I Am

(Testimony of Louise Majerus.)

activity was in 1933. Prior to that time I had seen Mr. Ballard in his home at the time when I met Mr. Stickell for the first time, too. I believe that was between Christmas of 1932 and January of 1933. That is the first time I met Mr. Ballard.

BETTY O. MUNDY

was called as a witness in behalf of the Defendants, and testified as follows:

I live in Chicago and I am a defendant in this case. I heard the testimony of Mrs. Meyer relative to the conversation that she said she had with me about the trip that I had with Mrs. Ballard from Arrowhead to Los Angeles. I did not state to Mrs. Meyer in any such conversation, directly or indirectly, or in substance or effect, that Mrs. Ballard had during the car's breakdown written the next two discourses for the next two numbers of "The Voice". I think it was in June of 1937 that we had this breakdown on the way back from Arrowhead. I remember we were getting off the July and August issues of "The Voice."

(Mr. Cannon stated that Miss Majerus, the evening before, had been asked to produce documents respecting cataclysms. He stated that Miss Majerus had produced them and referred to the July 1936 issue of "The Voice", Government's Exhibit 15,

(Testimony of Betty O. Mundy.)

p. 9, and the September 1936 issue of "The Voice", Exhibit 17, p. 5).

I don't recall the conversation as testified to by Pat Crouse as having occurred in about December of, 1938 between Mrs. Ballard, myself and Mr. Crouse, to the effect that I stated to Mrs. Ballard that I could not understand why discourses that were given to me by Mr. Ballard had to be corrected for grammatical errors or rearrangement of sentences.

After the various classes that were held throughout the country I made reports to the Saint Germain Press of love gifts and books disposed of. Thereafter, I went to Chicago, inspected [717] the books and found these reports entered therein.

Cross Examination

The information that I supplied in these reports came from information that I took down at the classes.

It was stipulated as follows: That Defendants' Exhibits A, B, C, D, F, G, I, K, N, O, P, T, EE, FF, FFF, GGG, HHH, III, JJJ and KKK for identification were received in evidence under the same respective letters;

That Defendants' Exhibits CC and DD for identification were not received in evidence except as to the portions that were actually read into evidence;

That Exhibit KK in evidence be stricken;

That Exhibits P, KK, BBB, CCC and DDD are not to be received in evidence.

The defendants rested.

GOVERNMENT'S REBUTTAL

ETHEL S. ADAMS

was called as a witness in behalf of the Government in rebuttal, and testified as follows:

I live in Lynwood, California. I first attended a meeting conducted by the Ballards either in 1934 or 1935 in a hall above the Figueroa Playhouse. Mr. and Mrs. and Donald Ballard were on the platform. I didn't see an announcer before the Ballards came out.

Exception No. 87.

Over the objection of defendants that the evidence offered was not rebuttal but should have been put into the evidence as part of the case in chief, to which exception was taken and allowed, the witness was permitted to testify.

The Ballards, Mr. and Mrs., told us that we would receive in proportion to what we gave, so we should give freely so we could expect to receive freely. Boxes or baskets were passed through the audience. The Ballards stated when the baskets were passed that no one in the room would know whether or [718] not we gave any money for the support of the I Am movement but that the Ascended Masters would know and that we would be rewarded in kind and with interest. Later, I attended a meeting in the Trinity Auditorium in 1935 or 1936, and the Ballards, Mr. and Mrs., stated that in order to purify

(Testimony of Ethel S. Adams.)

our physical being and to make it possible for us not to have to come back in physical body through another life that we would have to get an understanding of the I Am work through their current publication "Unveiled Mysteries". At that time there was an announcer who made most of the references to the love gifts and the use and obtaining of the books, and Mr. Gysi announced most of the meetings at that place. In 1937, I attended meetings at the Shrine Auditorium. They were conducted by Mr. and Mrs. Ballard, and Donald was present. Love gift baskets were not passed around. There were love gift boxes at the Shrine Auditorium, numerous ones—more than a dozen. They were placed in the foyer of the auditorium.

Exception No. 88

Over the objection of the defendants on the ground that it was not rebuttal, subject to the limitation that the testimony was allowed for the limited purpose of refuting testimony to the effect that Mrs. Ballard had stated on occasions, "Don't believe us, but prove us", the witness was permitted to testify as follows:

At a meeting in the Shrine Auditorium in July of 1938, Mrs. Ballard stated, "Dear people, I am going to give you a scolding. Many rumors are coming in to us of criticism of us and what we are getting out of this work. We are getting tired and sick of it." She pounded the desk with her fist and said, "We

(Testimony of Ethel S. Adams.)

are not going to stand for any more of it. If there is anybody—if there is anybody within the sound of my voice who dares to criticize us or this work, they might never have been born and the [719] time will come when they will wish that they never had been. We are eating the meal. The pie is good and we like it."

An exception was allowed.

Cross Examination

I had quit the movement before this last episode I recited as having occurred in 1938. I quit the movement in the spring of 1937. I was there because my sister was still in the meeting, still a member of the organization, and it was making a great deal of trouble in our family. I went there to keep my finger on the pulse of the thing in order to try to help my sister. I didn't necessarily go there in the spirit of criticism, I was still open-minded to be convinced if they had anything with which to convince me. I had been a member. I had paid my money in and I had a card with a number on to admit me to what were called the private sessions at the end of the classes. No, I didn't get into this particular meeting on this membership card. No cards were required at that time. After hearing Mrs. Ballard make that statement I told it to my husband who was sitting beside me at the meeting. Yes, he heard it but I repeated it so that it would never leave my memory. No, not so that

(Testimony of Ethel S. Adams.)

I would be able to use it in the future, it was because I was amazed. I wanted to talk to my sister about it, that was the only reason I kept it in mind.

I was not subpoenaed to testify in this case. I volunteered. I first told the prosecution about it after the second case was called. It was a number of months ago that I went to the FBI and told them about it. Last week I approached Mr. Lazarus in the hall and told him I knew something about the case. I told him what was being said on the stand was untrue in certain cases. Then this morning I told him for the first time what I would testify to. I had told the same thing however to the man in the office of the FBI. My husband is an accountant. [720] He was never a member of the I Am movement. When I heard the Ballards say that if one gave they would receive in proportion, I believed it and gave in the belief that I would get back in kind more than I gave, with interest.

The Government rested.

Exception No. 89

Defendants moved to strike the testimony of the witness, Mrs. Ethel S. Adams, on the ground that the testimony was a part of the case in chief and not rebuttal, which was denied and exception allowed.

Exception No. 90

In addition, Defendants renewed their motion to strike certain testimony of the other witnesses, as made at the time of the conclusion of the Government's case, upon the same ground as theretofore urged. The motion was denied and exception allowed.

Exception No. 91

Thereupon, motion was made by the Defendants, and each of them, to dismiss upon the grounds, and for the reasons given at the outset of the case, and by way of demurrer to the indictment, and by way of the motion for dismissal at the conclusion of the Government's case, and for the reasons heretofore assigned. In addition, motion was made in behalf of the defendants, and each of them, for the direction of a verdict of acquittal, for the reasons heretofore assigned. Said motions were denied and exceptions allowed. [721]

Exception No. 92

Counsel for the Government, over the objection of defendants that the argument was erroneous, were permitted to attack the defendants, Mrs. Edna W. Ballard and Donald Ballard, by the use of uncomplimentary comparisons.

Upon the making of such erroneous argument, counsel for the defendants objected as follows:

"Mr. Lazarus: The Government claims in this case though, gentlemen, that this Ballard racket, as we might refer to it now in argument, is a flim flam

scheme that has been unparalleled in history. These defendants here have been the most successful fakers in the knowledge of the history of fakery, and I think that is a tribute to the principal organizer, Edna W. Ballard. We will go into that more later, however.

"The indictment in this case charges the defendants in eleven substantive counts, one of which has been dismissed by the Court for a technical reason. These six named defendants were charged with mail fraud to induce the purchase of books, magazines, pictures, et cetera. And inducing money and other things of value to the defendants from many persons, some of whom appeared here in court as Government witnesses.

"Mr. Peterson: Excuse me, Mr. Lazarus. I want to assign the remark of Mr. Lazarus referring to these defendants as fakers as error, and I ask the Court to instruct the jury that that remark should be disregarded. I don't think it is proper. 'Flim flam fakers' I believe was the expression used. I think it is improper and we cite it as misconduct.

"The Court: Do I understand, counsel for the defense, that the Government cannot designate that, in his opinion, characterizes the actions of the defendants?

"Mr. Peterson: No, I am just objecting to the use of the language, if the Court please. I don't think it is proper.[722]

"The Court: If the Court sustains that, then throughout all the argument we would have to sus-

tain any reference to these defendants except as the defense wants them described.

"Mr. Peterson: No. I merely objected to the use of the language. They are defendants here charged with a criminal offense. I objected to that language. I don't think it is proper. I don't want to argue it.

"The Court: I take it if I sustain this objection and instruct the jury as counsel requests, hereafter the Government would be stopped from making any reference to these defendants except in complimentary terms?

"Mr. Peterson: No, not at all. I am merely objecting to the use of that one word. I think it is improper. I don't like to object. In fact, I very seldom do that. I just don't like to do it, but I do think that is improper.

"The Court: Gentlemen of the jury, you are the sole judges of the facts in this case. On either side I am going to permit fullest argument and that is why I permitted the fixing the length of the argument so it can be thoroughly argued to the jury. You have listened to the evidence, and I again instruct you now to disregard any statements made by counsel on either side which you think in your best judgment have no foundation in fact from the evidence. In the heat of argument on both sides counsel will probably make remarks that do not fully conform to the evidence. Lawyers will do that, and even individuals will do that in the heat of argument. I just give you that general caution, and I think with the good sense and intelligence of

the jury, if you find that extreme or extraordinary statements have been made, that you will disregard those statements and only pass judgment upon the evidence as interpreted by counsel.

"Proceed."

Full argument of counsel for the Government and counsel for the defendants is as follows: [723]

OPENING ARGUMENT OF THE GOVERNMENT

Mr. Lazarus: May it please the Court, and gentlemen of the jury: Eight weeks ago today this case started. You gentlemen have been very patient in listening to the evidence presented both by th prosecution and by the defense, and for your patience in this case the Government wishes to thank you. We recognize that it hasn't been an easy thing to give your attention to a case of this type during this long period of time, particularly in view of the fact there have been momentous happenings both in this country and abroad. Since the case started we have become involved in a great war, probably the greatest war in history. We turn back the pages of history when we consider the evidence in this case when we have to do with carnate and discarnate entities, the ascended masters, K-17 of the secret service, precipitation and various things of that sort. In a sense, the trial seems inconsequential and almost not worthy of consideration, but I believe you gentlemen of the jury are aware of the

fact, as we of the Government are aware, that it is your duty, not merely your duty but also your privilege to stay here in a Federal Court, pay attention to the evidence as it is presented both by the Government and by the defense, and in that way protect one of two things: Either protect your fellow-citizens from being defrauded by charlatans and fakers of various descriptions, or prevent the individual rights of the defendants here in court from being infringed upon. You gentlemen of the jury have that duty to your country and it is a duty that you can carry out just as well as though you were fighting in the front line trenches over in the Philippines. [724]

You have to realize, and I think you do, that this case is not the case of the United States Attorneys v. Edna W. Ballard and the other defendants. The Government's job in the prosecution of this case is complete when we presented the evidence to you as fairly, yet as strenuously, as we can. We have attempted throughout this trial to be fair in the presentation of the evidence. The verdict that you gentlemen agree upon is no concern of the United States Attorney's Office. Our concern is to present the cases after the grand jury determines that there is reasonable grounds for having a petit jury determine the guilt or innocence of the defendants in this case, and that is what we have done here. The rest is up to you gentlemen. You have to determine whether you want these defendants punished for what the Government claims they have done, or

whether you want them to continue as they have continued in the past without any punishment whatsoever. If you feel that they are not guilty, we of the prosecution ask that you find them not guilty, and thus allow them to continue in the future as they have in the past.

Now, we also wish to thank the Court for the impartial and fair manner in which this case has been presided over. The rulings of the Court, I feel, have been fair to the Government and to the defense, and I know that all present here wish to join the prosecution in their appreciation to the Court.

The Court's duty in this particular case possibly hasn't been—although it has been a difficult task in view of the nature of the case—possibly hasn't been quite as difficult as it might be under other circumstances. Occasionally we find indigent defendants coming before the court who cannot afford to be properly represented in court. Then it devolves more upon the court to protect the rights of the defendants than it does in this particular case. The Court here protects the rights, but the Court has very ably assistance in counsel for the defense.

Mr. David Cannon and Mr. Ames Peterson are former Assistant [725] United States Attorneys. Many, many years ago—not trying to make you appear ancient, gentlemen—but many years ago Mr. Peterson and Mr. Cannon were former Assistant United States Attorneys, and they learned, as they say, the ropes in trying criminal fraud cases. The

defense has the benefit of their advice and the defense, of course, should be ably represented.

Mr. W. I. Gilbert is a very able head of one of Los Angeles' leading law firms and is well versed in cases of this type.

Mr. Donnelly has interested himself as counsel in over 200 fraud cases. He is a member of the firm of Nash & Donnelly of Chicago. I believe you gentlemen will remember that in the interview of Mrs. Ballard, which was played here in court on transcription at the very start, Mrs. Ballard made the statement, "Mr. Nash and Judge Donnelly have guided us from the beginning. Judge Donnelly is the man who wrote your present law under which you are making this investigation."

Now, Judge Donnelly also is a member of that same firm of which Mr. Donnelly represents. That firm is nationally known as the leading law concern in the country in fraud cases. So the defendants, of course, have the benefit of the advice of one of the members of that very leading firm. Both Mr. Nash and Judge Donnelly were head attorneys, Solicitor and Chief Attorney, respectively, for the Post Office Department in Washington, D. C., prior to their taking up their present law practice.

Judge Armstrong, who also sits with counsel for the defense, even more than two decades ago when he retired from the bench in Oklahoma, was renown in Oklahoma as a very able judge in the criminal appeals bench in that state.

Now, it is the duty of the prosecution at this time

to summarize the evidence in the case. You gentlemen, I know, have been listening to this for eight weeks, a few days a week, and in a sense it might be entirely futile for us to bring certain portions [726] of this evidence before your minds and read again and repeat again things you have heard over and over again during the course of the trial; but this is an important case both from the point of view of the Government, whom I represent and whom you represent, and from the point of view of the defendants as well who are here on trial for mail fraud. Consequently there is such a mass of evidence that it becomes necessary for us at this time to put it together in one cohesive mass, try and break it down into its component parts so that you gentlemen can see, as we who have worked on the case for many, many months have seen, just how this thing builds up into one whole mass that can be molded together and easily understood. I have attempted in preparing my opening argument for the Government to so place the evidence in such condition that we can in a minimum of time bring it forward to your minds in that manner. I might say that this task of addressing you at this time is difficult for me as it is for you to listen to me, and when I tell you that my opening here will probably take four hours, I assure you that I am not any more in favor of that than you are, but I just can't boil it down much less. After I have finished presenting the evidence to you, then the defendants' attorneys, four of them I believe—four or five of

them at least, will speak for an hour and a half or so apiece and try to convince you that these defendants have not defrauded anyone, but that they have acted in good faith and they believe what they have stated here on the witness stand and what they have told the Government witnesses who claim to have been defrauded.

Now, after they finish, Mr. Neukom will conclude for the Government and will probably take an hour and a half or two hours to refute the arguments of counsel for the defense. The Government both opens and closes in cases of this nature and that is the one advantage the Government has. The defendants have the right of appeal, right up to the Supreme Court, if they are found guilty.

The Government considers this case at this stage very [727] important because of the fact we must convince each one of you twelve men that deliberate in the case that these defendants and every one of them is guilty beyond every reasonable doubt. Now, that is quite a burden but we feel that we have established that by the proof in the case and in my summary I will attempt to review that. The Government must place the matter before you gentlemen so that you can ask yourselves now Is this defendant guilty beyond a reasonable doubt, and thus help yourselves arrive at a verdict.

The mail fraud statutes, the purpose of them, is to prevent any scheme or artifice which is designed to defraud. The mail fraud statute has a very broad purpose of protecting the public against fraud of

any kind. The Court will elaborate on that in his instructions to you. However, I might say at this time—and I think the instructions of the Court will bear this out—that there are two elements, two principal elements, to a mail fraud case. In the first place you must find there is a scheme to defraud to obtain money or property by means of fraudulent pretenses or representations. Now, all you have to do is find that there was a scheme to defraud. Then as a second element you have to find that somewhere along the line the mails were used in that scheme. The letters used in helping that scheme to defraud along might in and of themselves be very innocuous. That has nothing to do with the mail fraud charge. The name sometimes seems to be misleading. As long as the letter was used somewhere along the line and you find that there was a fraudulent scheme, regardless of whether the letters themselves were harmful or helpful or innocuous, nevertheless a mail fraud has been consummated. And you will be told throughout by defense counsel that this is entirely something new, that there has never been a case of this kind brought in the federal court before. I am sure that that will be one of the arguments that you will hear reiterated. Possibly I am wrong. If I am, I apologize to counsel for the defense. However, anticipating that, I would like to call attention [728] to the fact that frauds of similar nature have been known throughout history.

One of the first charlatans was Cagliostro. He

sold beds for painless childbirth, chairs to cure rheumatism, and to those who could afford it, an elixir of life.

There was James Graham of London who lived in the late 18th century. He exploited a celestial bed assuring conception. I have no doubt, gentlemen, that many of those people that did use the bed ultimately did conceive.

There was Francis Schlatter of Denver who was stopped by our own federal court from continuing his scheme. He had a method of faith healing. He cured people who visited him, and after the crowds grew too big for him to take care of, he sent out what he called blessed handkerchiefs. They were sent through the mails and anyone receiving that blessed handerchief would have anything that his or her heart desired and would be cured of all his or her ailments. That, as I stated, was stopped. There have been many other schemes of this sort.

The Government claims in this case though, gentlemen, that this Ballard racket, as we might refer to it now in argument, is a flim flam scheme that has been unparalleled in history. These defendants here have been the most successful fakers in the knowledge of the history of fakery, and I think that is a tribute to the principal organizer, Edna W. Ballard. We will go into that more later, however.

The indictment in this case charges the defendants in eleven substantive counts, one of which has been dismissed by the Court for a technical reason. These

six named defendants were charged with mail fraud to induce the purchase of books, magazines, pictures, et cetera. And inducing money and other things of value to the defendants from many persons, some of whom appeared here in court as Government witnesses. [729]

Mr. Peterson: Excuse me, Mr. Lazarus. I want to assign the remark of Mr. Lazarus referring to these defendants as fakers as error, and I ask the Court to instruct the jury that that remark should be disregarded. I don't think it is proper. "Flim flam fakers" I believe was the expression used. I think it is improper and we cite it as misconduct.

The Court: Do I understand, counsel for the defense, that the Government cannot designate that, in his opinion, characterizes the actions of the defendants?

Mr. Peterson: No, I am just objecting to the use of the language, if the Court please. I don't think it is proper.

The Court: If the Court sustains that, then throughout all the argument we would have to sustain any reference to these defendants except as the defense wants them described.

Mr. Peterson: No. I merely objected to the use of the language. They are defendants here charged with a criminal offense. I objected to that language. I don't think it is proper. I don't want to argue it.

The Court: I take it if I sustain this objection and instruct the jury as counsel requests, hereafter the Government would be stopped from making any

reference to these defendants except in complimentary terms?

Mr. Peterson: No, not at all. I am merely objecting to the use of that one word. I think it is improper. I don't like to object. In fact, I very seldom do that. I just don't like to do it, but I do think that is improper.

The Court: Gentlemen of the jury, you are the sole judges of the facts in this case. On either side I am going to permit fullest argument and that is why I permitted the fixing the length of the argument so it can be thoroughly argued to the jury. You have listened to the evidence, and I again instruct you now to disregard any statements made by counsel on either side which you think [730] in your best judgment have no foundation in fact from the evidence. In the heat of argument on both sides counsel will probably make remarks that do not fully conform to the evidence. Lawyers will do that, and even individuals will do that in the heat of argument. I just give you that general caution, and I think with the good sense and intelligence of the jury, if you find that extreme or extraordinary statements have been made, that you will disregard those statements and only pass judgment upon the evidence as interpreted by counsel.

Proceed.

Mr. Lazarus: Gentlemen, as I have stated, there are eleven substantive counts, one of which was dismissed by the Court, and there is one conspiracy count. Now, conspiracy will be defined more fully by the Court at the time you receive your instruc-

tions from the Court and retire to the jury room to deliberate upon the guilt or innocense of the defendants herein. However, there is one thing that is confusing frequently to the man who has not had experience in criminal law, and I wish to briefly comment on that at this time; and that is, that conspiracy may be arrived at by tacit and common assent without specific arrangement. A number of people, in other words, can fall into a certain pattern of action and by virtue of their action, without any particular understanding or conference or agreement, can be guilty of a conspiracy, and that is the type of conspiracy that the Government is charging and claims in this particular case.

Now, the only issue here is comparatively a simple one. It is not whether or not these various occurrences which are alleged to have taken place did take place unless you have to determine that to in turn tell whether the defendants have been acting in good faith. However, the principal and only issue really in this case is whether these defendants have been acting in good faith, whether they made these certain representations by means of which they sold [731] books and collected love gifts. That is what you have to determine, and the Government feels that the evidence shows that they were not acting in good faith, and we will bring the evidence together before you for that purpose now.

The first thing I would like to discuss is the question of motive. Now, what motive did these de-

fendants have for fooling the hundreds of thousands of people throughout the country with reference to this matter? I think that one of the easiest ways of going into that question of motive will be by turning to Government's Exhibit No. 10 which is the February 1936 issue of "The Voice" magazine, the very first issue. There we find two pages of advertising. This copy, as you remember, was all supplied by Mrs. Ballard. We find two pages of advertising with four books listed, three pictures, a half dozen or so Victrola records, and some pictures of the books on the other side, and the prices of the books set forth.

Now, turning from that to another that I have picked up here at random, which is Government's Exhibit 63, the July 1940 issue of "The Voice" Magazine, we find instead of two pages of advertising, as indicative of the growth and commercial aspect of this entire scheme, we find 16 pages of advertising, starting first on page 35 where a list of various radio stations in all portions of the country using these broadcasts and transcriptions is contained.

At page 36 is the announcement of two new songs by Mr. Ballard. That goes over from page 36 to page 38. On page 38 it is stated that the light rays which the Goddess of Purity—which is the name of one of the songs—carries tremendous harmony and healing power because all anyone needs to heal the mind, body or feeling world is complete purity of substance, and so on.

Now the next page, page 39, is the page where they announce these blue transparent records of a material which carries a special healing quality. The price of those records is set forth at $3.00 [732] each.

The next page sets forth that there are 12 records which can be bought from the Saint Germain Press for $3 each, shipping charges extra in all cases.

The next page announces the opening of a branch office here in Los Angeles of the Saint Germain Press and Saint Germain Foundation which had, as you will remember, their principal offices in Chicago.

The next page announces new charts priced from $1 to $12.

The following page is entitled "Protection of Our Copyrights," and is a page devoted to how the Saint Germain Press and Mr. and Mrs. G. W. Ballard will, under all circumstances, protect their copyrights of everything contained in these various books.

The next page is a publisher's announcement.

The following page tells what can be purchased at the Sindelar Studios.

The next page sets forth nine books, and the following page eight or nine charts, together with pictures, charts and pictures combined, at various prices from $200 for the charts and flames-in-action, on down to lesser prices for the smaller pictures. It also advertises radio broadcasting transcriptions.

On the following page there is advertised 12 song

sheets for $1 each and 33 Victor records for $3 each.

You will remember, gentlemen, that there was a play-back machine which was announced in one of the group leader letters, I believe introduced through Mrs. Fowler. It stated in that letter that that machine would sell for $125 and weekly records would come out for $3 each; that the machine would be purchased by the various groups that wanted them throughout the country, and if the groups ever disbanded or broke up the machine would not belong to the group leader or any member of the group, but must be returned to the Saint Germain Press together with the equipment. [733]

Now, the reason for that play-back machine, we think, is obvious. The only other really high-priced sales article which was sold by the Saint Germain Press was the action machines, which you saw demonstrated here in court. They are a new variation of an old trick that is well known in the electrical game. You have seen them in windows, where they have these littlt twirlers behind and they give the appearance of a flame in action. And that is what it is called, a flame-in-action.

Now, that flame-in-action was so successful, as can be determined, financially successful as can be determined from Government's Exhibit 200, that I believe it is self-evident that the defendants desired to bring out another high-priced article.

I want to analyze just for a moment to see the success of this flame-in-action and charts-in-action, as shown by Exhibit 200 which was submitted by Mr.

Loomis, who, as you will recall, was president of the corporation that manufactured these machines.

This chart, as you are at liberty to examine yourself later if you desire—I think it was passed around to the jury during the course of the evidence—shows that there were 202 small flames sold to the Ballards at $16.98 each, and of the large flames there were 50 of them sold at $200 each, that is at $80.40 each, which was the cost to the Ballards. The small charts averaged $18.37 apiece, and the large charts averaged $87.46 apiece. There were 212 small charts and 100 large charts sold.

Now, adding all of those together, that is, multiplying those by the sales price and deducting the cost price, you find that there was a profit on those articles of $33,869.72 in a period since the middle of 1939 to some time around the middle of December 1941. So over a period of two and a half years you find a profit of well over $33,000 on that one thing alone, and that was a sideline to the books, gentlemen, and love gifts, as we will show later in argument.

Of course, it might be argued by the defense that they [734] didn't sell all these charts that they ordered. However, I think that the manner in which they were ordered makes it appear self-evident that they were sold. From time to time you will find listed here re-orders.

I submit, gentlemen, that there was not evidence of any one thing that was given away in this entire case except a few books to public libraries, for ad-

vertising purposes, I might add, and except one book which was given to a woman who had paid $1 down as a deposit and couldn't scrape up the other $2 to buy it, so they gave her the book. The book, incidentally, cost the defendants something like 31 cents, as I will show later, so it wasn't exactly an act of charity.

Although the defendants in selling these—they charged extra for shipping charges; they set forth in these advertisements "Shipping charges extra," so there couldn't have been any great expense to them in that respect—although the defendants in selling these apparently made $33,000 over a period of two and a half years, they stated in "The Voice" mazazines, particularly the issue of March, 1939, in announcing these machines: "No discounts to dealers or group leaders because of production expense." They found they could get away without giving discounts, so why give them, and they didn't give them.

Now, Paul Stickell's testimony was that he used this chart-in-action throughout the country in explaining just what it meant, and I believe that Paul Stickell, one of the defendants here, also testified that he didn't buy the charts himself, that he used those throughout the study groups in the country.

The decree books are another motive for the defendants to continue in this business. These decree books were of many different kinds. Probably the most profitably, as appears from the evidence, was the looseleaf decree book, which has approximately

400 leaves and which sold for 2 cents each. I believe the price was not [735] so long ago reduced to 1½ cents each.

There were music books, song books, and records. There were pictures sold from a very slight price up to $25 each. There were charts sold, charts that cost $2.09 and sold for $15. There were books, many books, sold for approximately $3.00 each for the most part. We will go into that a little more in detail later.

Radio transcriptions were loaned to different groups throughout the country, or leased to them, for $20 each. Each one of these transcriptions, which was made off of a main pressing—Mrs. Ballard would talk and then pressings would be made of her transcriptions—each one of these transcriptions would be good for from eight to ten playings each, according to Mrs. Ballard's testimony. That makes an average of nine plays each per record. That means that each record was good for an income of $180. So you can see, quite aside from the advertising which was obtained through the use of the radio in the various portions of the country, the records themselves appear to be a rather powerful source of income for these defendants.

The love gifts were another reason for these defendants having the motive they had, to start this activity and continue with it. You will remember that in Government's Exhibit 73, a letter from Guy W. Ballard to Harry Sieber, the first business manager, Mr. Ballard stated, "Harry, our greatest opening

for book sales is through the class work." In other words, the classes started as an opening for book sales, and then with the growth of the classes the love gifts became equally important with the book sales until finally in Los Angeles, as we will show a little later in presenting some of the evidence, the love gifts alone, quite aside from the sale of books at the classes in Los Angeles, quite aside from the sale of books at groups throughout the country and the sale of books from the Saint Germain Press headquarters back in Chicago, the love gifts in Los Angeles approximated*ly* $1,000 a day. [736]

The love gifts and the gifts to the Ballards became so great, as a matter of fact, that they had to protect themselves against some people that later evidently saw through the situation and demanded their gifts back.

Now in "The Voice" of December 1939, at page 36, there is this statement:

> "Notification concerning gifts
>
> "As we have given published notice before in this magazine, so do we now again notify all who give to this Ascended Master Activity of the 'I Am,' that we accept only gifts which are free from entanglements of any kind, and only on the condition that they are not to be returned.
>
> "What comes into This Service of the Light must be a glad free Gift of Love which is permanent. We do not accept anything under any other condition. Mr. and Mrs. G. W. Ballard."

As Mrs. Adams testified, Mrs. Ballard once said, "It is our pie, and we like it."

Now leaving the motive for this work and going to another subdivision, that is, the effectiveness of it, just exactly how effectual was it in making it worthwhile to continue in this business, which is what it was, we started out with the testimony of one of our first witnesses, Harry Sieber, who was the first business manager of the Ballard movement. Saint Germain, this great ascended master, this spiritual being who speaks only to the Ballards and people appointed through the Ballards, was very much interested at the very start with the commercial aspects of this case. In a letter to Harry Sieber, Mr. Ballard stated that Saint Germain said that he "wanted us to have a dollar per copy clear on all books as a gift to us."

We find that the second edition of "Unveiled Mysteries" [737] according to the testimony of Harry Sieber, which will be substantiated; cost the Ballards 26½ cents each to be printed, and sold for $2.50. I think we will later show that there was absolutely no advertising cost to the Ballards and that everything taken in was profit, pure profit.

Mrs. Ballard stated here in court that there were from three to six million members of the I Am organization throughout the country. Now apparently Mrs. Ballard, in setting her price for which these various articles will be purchased throughout the country by members of the I Am organization, all of whom purchased in good faith no doubt, multi-

plies her cost by ten, at least we find that in many instances. Let's just give her the benefit of the doubt and divide by ten her estimate, her lower estimate of three to six million people.

Now, three million divided by ten gives you 300,000 people throughout the country. There are six books selling for approximately $3.00 each and Saint Germain, as we found some members of the organization that have testified for the defendants, as well as those testifying for the Government, purchased well over one set of books apiece, but practically everybody that testified had one set of books.

Assuming that there are 300,000 active members that believe what the Ballards tell them, believe that the Ballards have been acting in good faith, assuming that they have just purchased one set of books each, we find that there would be 1,800,000 books sold throughout the country. Saint Germain ordered that the Ballards receive $1.00 per copy clear profit on that. Now, of course, if Saint Germain ordered that, it probably occurred. As a matter of fact, it is hard to see how the Ballards wouldn't receive more than that, when the cost to them is only 26½ cents. But assuming the fact that they have certain expenses, transporting their staff around the country, and forgetting about the love gifts for a [738] moment, let's say they only make a dollar clear per book and they sell one book to each of these 300,000 members, then we find a revenue from the books alone of $1,800,000.

Of course, those figures are very rough. Mrs.

Ballard testified that only 160,000 books were sold, and if we multiply that by 10, as we find we can do in her statements—when it is to her benefit she multiplies by 10; when it is to her detriment she divides by 10—we find 1,600,000 books sold. At any rate, that gives us a rough estimate of what the take might be from these various books.

Now, going into Harry Sieber, we find that in November of 1934, when they first started out with these classes throughout the country, and it was arranged that the love gifts be split 50-50, we find that in November of 1934, exclusive of book sales at Philadelphia for a short class, the love gifts were $1,025.25. The expenses were approximately $300. The Ballards split with Harry Sieber, at this very start of the movement, $738.74.

When Max Gysi came on the scene it was after Harry Sieber, who was splitting with the Ballards 50-50, had suffered from injuries incurred in an automobile accident. That was a break for the Ballards because Max Gysi was a believer in everything that the Ballards had told him for some time and, as it was stated in a letter from the Ballards to Harry Sieber—this letter extolled Max Gysi highly and stated that he refused to accept any money for his services. So from that time on the 50 percent split with the business manager was cut out. That was quite a break.

Now, turning to Government's Exhibit 99, which we find was submitted through Max Gysi, he had set forth the total amount of books, charts, and con-

tributions from April 4, 1935, to September 1, 1935. This is a period of less than five months. Max Gysi testified that he received this document from Betty Mundy, who was at that time apparently in charge of the sales of the organization, or [739] handling that portion of the work as Mrs. Ballard's good man Friday. The total sales for that period of five months, as is set forth here, was $11,067.08 That includes cost sales of $15.75, and no gifts were set forth here.

At the time Betty Mundy was helping the Ballard organization to sell over $11,000 worth of books and charts, in that period of five months in 1935, the defendant Paul Stickell, the lawyer-lecturer who left his very highly-paid profession, where he could be doing much better than he is doing now, to accept a job with the Saint Germain Press, not for love of the light but for $25 a week, which is all right—that is good money—Paul Stickell was working back at the office of the Saint Germain Press packing books as a stock boy. He was seeing these orders come in from Betty Mundy, no doubt, for the testimony seems to show that the books came from the Chicago office, and it wasn't long after that that Paul Stickell went on the road to sell the books himself and to collect love gifts, but that, too, we will go into more at length at a later time.

We find an exhibit submitted by Max Gysi showing that the love gifts for the Boston class of 10 days in 1935 totalled over $1200.00. The love gifts for a Philadelphia class, also a 10-day class in 1935,

totalled over $1700. Max Gysi submitted to us, and it was offered in evidence here, a signed receipt of Mr. Ballard showing that he did receive this money from Max Gysi.

About the only information that we have of what the Ballards did receive through this organization of theirs is in the papers that some of our witnesses fortunately have, and those papers can give you some indication of what the love gifts were at that time.

You recall that Pat Crouse, Mr. Ballard's secretary, was one of the Government witnesses in the case. Mr. Crouse testified that he received from 25 to 50 letters a day, of which one out of every eight contained money with a request for healing.

Checks received through the mails came in large amounts. [740] During the Washington, D. C., class of 1939, certain checks were received and listed and a photostatic copy of that list was offered in evidence through Mr. Crouse, Government's Exhibit 143. This list shows that the checks coming through the mails in that Washington class totalled $2,447.55, and that was in addition to money coming to the Ballards in love gifts from the class itself and coming to them through profit on the books sold.

Virginia LaFerrera also testified as to what the Ballards received. She testified that she heard Mr. Ballard state that the 12 caret diamond that Mrs. Ballard received from Mildred Boos came from the Yellowstone Diamond Mine, which was described in the chapter "Mysteries in the Yellowstone" in "Un-

veiled Mysteries." Of course, that lent a glamour to that ring and made Mrs. Boos very happy to have given that ring to Mrs. Ballard.

Mrs. La Ferrera also testified that she was present when Mrs. Boos bought an 11.80 caret diamond ring and presented it to Mr. G. W. Ballard, and she also heard Mr. Ballard make the statement that this ring had great healing power.

Another witness for the Government along the subject of finances was Ted Dahl, who was the radio man, as you will remember. He testified that through the country he handled $190,000 for radio station time exclusive, I think it was—no, that was in playing the Ballard transcriptions and in putting on Edna W. Ballard's personal broadcasts.

This money, $190,000, was not paid by the Ballards themselves except for a very small portion which went to pay for radio time in Los Angeles, but it was paid for by student groups throughout the country—$190,000 worth of free advertising for the Ballards during that period.

There were many letters from Edna W. Ballard or Betty Mundy showing charges made to different groups for these radio transcriptions, which charges were made directly to the Saint Germain Press [741] through the Ballards. Mrs. Ballard, as you will remember, was the sole stock owner in the Saint Germain Press.

Exhibit 166 was a letter to Miss Cecilia Delfosse at Chicago, Illinois, signed Edna W. Ballard, relating to Chicago broadcasts, where Miss Delfosse is

billed for $1,580, with the notation showing that there had been received on account for records $745, and that the balance was owing.

The extent of phonograph records is shown in a letter signed by Betty Mundy addressed to Ted Dahl on September 22, 1938, Government's Exhibit 170, which letter states: "P. S. Mrs. Ballard says she would not be interested in 10-inch records, so disregard that. We will doubtless order in lots of 500 each hereafter and save the extra cost." And these records, gentlemen, sold for $3 each.

Portia Terry, one of the witnesses for the Government, was Donald Ballard's former mother-in-law. Introduced through Portia Terry was a letter addressed to "Dear Donnie," dated May 1, 1937, Government's Exhibit 151, which stated:

> "Since you got the car in December which is five months, you have had $11,000," and "you have had more than $7,100 since January 1, and that will not pass for income tax approval. You are only 18 years old and there are things that are right and things that are not right."

With that we will all agree, and that certainly is one of the things that is not right.

Mrs. Edna W. Ballard was so interested in protecting herself when she got on this witness stand that after she stated that all the money that came into the movement went for the expansion of the light, she had to ration even this $11,000 that went to Donald Ballard in a period of five months. That

$11,000, she said, certainly was used in expansion of the light. [742]

Referring to the letter of Mrs. Ballard itself, we find that apparently Saint Germain didn't think so at the time. The letter states:

> "Saint Germain was so shocked when he read your letter that he is considering a very serious move against you."

And it goes on to chastise Donald at great length for using this $11,000.

I want you, gentlemen, to keep in mind, when considering this letter, and another letter written by Mrs. Ballard to Donald—some are addressed to Donald, some are addressed to Donald and Marjorie, and some addressed to Donald, Marjorie and Portia—at any rate, Marjorie Ballard was then married to Donald; she married him in good faith, thinking that it was Saint Germain's order, according to the testimony of Marjorie's mother, who had no motive for falsification here on the witness stand, and it was obviously realized by the Ballards at the time these letters were written that they would be read, not only by Donald, but by Marjorie, his wife, and probably by his mother-in-law as well, which is exactly what did happen.

The Betty Mundy reports are very telling evidence, not only as to the receipts of the Ballards in this organization, but as to the cost of various items which they sold.

One of the first reports is that of the class of May 9, 1938. This was a 10-day class. The total sales and love gifts received was over $6,000, over $6,300, for that 10-day class in Detroit.

There is a statement on Exhibit 142: "There were no gifts at this class," and that was signed by Betty O. Mundy. The entire report was signed by Betty O. Mundy.

At the Los Angeles Shrine class, from July 18, 1938,—that is, from July 1 to July 17, 1938—the report showed that there was a total take for the Ballards for that 17-day class of $27,796.22. [743]

You can see quite a growth since the time of Harry Sieber, where the classes took in maybe $1200, plus book sales, to this point in Los Angeles where, in 1938, they were taking in $27,700 for a 17-day class.

Now, the gifts are specified there too. Let's see just what the gifts were at that class so we can determine whether or not the Ballards were actually giving away all their profits and using their money in expansion of the light, as they claim.

Gifts: Two "Unveiled Mysteries;" and in the handwriting of Betty Mundy we find, after two "Unveiled Mysteries," 27 cents and 54 cents, the obvious assumption being that that 27 cents is the cost price of "Unveiled Mysteries." That, in view of the testimony of Harry Sieber and in view of the testimony of Mrs. Ballard herself, appears self-evident.

This, incidentally, is where we obtained our cost price figures.

So they gave away 54 cents worth of "Unveiled Mysteries," two copies; two "Magic Presence"—they cost the Ballards 34 cents each, as is set forth in pen—that cost 68 cents each, and so on down the line—two "I Am Discourses," two "Ascended Master Discourses," two "New Decree Books," and 60 magazines.

The total cost here is listed at $15.84 in gifts, with the take over $27,000. That is pretty good advertising to give gifts away under such circumstances, and one can almost afford to do it.

Now, with reference to love gifts as they were given at that class, we find, in a group leader letter of March 18, 1939, a statement:

> "You must fulfill the law by unselfishness. Time and time again when, in their classes, the love gifts have not been of sufficient supply the messengers have taken out of their own pockets dozens and dozens of times to make [744] up the deficit. Saint Germain told us that last year alone it was over $50,000."

Just what was the cost, the expenses incurred in that class? We find here a statement where they show what happened to this $27,796.22, love gifts retained by G. W. Ballard for expenses, $6,454.75.

Various other checks and drafts were sent from time to time, as listed on this exhibit, back to the home office in Chicago, so the difference between the

$6,000 and the $27,000, or over $21,000, was sent back to the Saint Germain Press in Chicago from that class.

We find also listed here the Chicago class for 1938, a 10-day class, where the total take was over $9,000. Gifts listed: One "Unveiled Mysteries," one "Magic Presence," one "I Am Discourses," one "I Am Ascended Master Discourses," one "Ascended Master Light," one "New Decree Book," one "Rose of Light" song, one "Rainbow Rays" song. That was one gift day that they gave one of everything. The cost price of these gifts added up to $2.34 and 4 mills.

The Shrine class in 1939 showed a take from December 22 to January 8 of over $19,000. The gifts at that class were one of each book and eight records and eight songs.

There was also a statement on this list here of damages. You will remember the defendant Cassiere spoke about how the profits weren't so great in the books because he had to pay for his spoilage, as he called it. The damage was one "Unveiled Mysteries," returned to Press, and three "I Am Discourses," total loss.

New York Class: The take in 1939 in a ten-day class was over $8,000. They gave away 55 songs. That was the song giving day there. That was their specialty. Four broken records were listed as spoilage.

The Chicago class: The take in 1939, from April 2, 1939, [745] to April 16, 1939, was over $12,500

as appears here. Gifts: Two records. Also two records broken in shipment—the entire amount of gifts.

Los Angeles class: From June 30 to July 16, 1939, showed a total take of over $17,500. 200 "Unveiled Mysteries" were given away and 28 songs. The total cost of the gift of the Ballards, the songs which you remember sold for a dollar and cost 8.2 cents each, total cost to the Ballards of gifts given away at that class $3.04.

I have made no mention of the various sales of charts and flames-in-action, nor the sales of the Saint Germain Press back in Chicago.

Back in Chicago, you will remember, the Saint Germain Press continued to supply group leaders all over the country. The only expense was the shipping expense, apparently, because there was no printing done there and the advertising was done only as Mrs. Ballard stated in "The Voice" and over the radio transcriptions at no cost to the Ballards. So the only expense apparently was the cost of maintaining the office and shipping the goods back there. We find practically everything shipped out by the Ballards, the charges had to be paid on top of the cost price. So we find we have not only examined the motive for the Ballards continuing in this organization in this way, but we find that the motive met with great success.

The thing I want to discuss now is representations. Just how did the Ballards get various people to join this movement. How were they able to make

this success. And why does it continue to be successful over a long period.

We find it is very much related to Superman and Flash Gordon in the funny papers. Incidentally, they are two of my favorite comic strips. I am sure many other people have read those. Especially K-17 reminds me of Superman. [746]

We find in discussing the representations made by the Ballards that the best way to go into that is not to take the testimony of our witnesses—I think you gentlemen can determine the credibility of the witnesses for the Government and the witnesses for the defense—but there are certain things that have been printed that cannot be overlooked.

If the Court please, any time you want to interrupt me, don't hesitate.

The representations, however, can best be seen in the books and publications themselves because certainly the Ballards can't claim these books and publications of theirs are not telling the truth. We find also that the ascended master Roy-O-Light in Minneapolis made the statement: "In the vast number of Dictations which have been given there was not one conflicting thing in all put together. Therefore, one must know that all these Dictations come from the Great Wisdom of Life."

Let's take these dictations and see where they lead us. In the first place, Mrs. Ballard and the other Ballards referred to themselves as the accredited messengers of the ascended masters. Mrs. Ballard was very reticent about admitting this when

she was on the witness stand and, apparently, tried to place that off on Saint Germain and somebody else; but we find throughout that they did so represent themselves and they were so understood by the various followers of their movement who testified on the witness stand.

"The letter introduced by the defendants as Defendants' Exhibit II, a letter from Mrs. Fowler to Mrs. Ballard, stated: "I do not think anyone could be more appreciative of the privilege that was his —" referring to Dr. Kirk of Seattle—"in meeting you on the mezzanine floor of the Biltmore * * * every time I see him he mentions that meeting and he has said to me, 'To think of having the opportunity of shaking hands and talking to someone like Mrs. Ballard * * * someone who associates with the Gods!' " [747]

Now, of course, if Mrs. Ballard actually did associate with the gods, you can well understand how these various people that joined the movement would join the movement and would stay in the movement; but I don't think she did, gentlemen, and I don't think the evidence shows that she did.

"Jesus and Saint Germain both said"—I am quoting from "The Voice" magazine—" 'Saint Germain, myself, or any other Ascended Masters are not giving our teachings of the I Am in the Western World except through Mr. and Mrs. G. W. Ballard and their son Donald and those named to them and under them.' "

That almost makes you wonder who has the eastern rights if the Ballards have the western rights. And I assure you, gentlemen, if these defendants are found not guilty in this case and let off free, there will be many, many applications for the eastern rights.

In Jesus' Christmas day discourse given in Los Angeles in 1935 it was stated: "Let no one desire to transcend or replace these beloved messengers * * * Until the Ascended Masters come forth in their tangible, visible bodies."

Now, that gave the Ballards a pretty good hold on this activity by themselves because there aren't many people that can claim to have seen the ascended masters in the tangible, visible bodies. Thus interlopers would be kept out of the activity. If they saw it was a very profitable one and tried to get in, the Ballards would from time to time refer to that statement of Jesus and say, "Well, as long as Jesus said we are going to remain his direct messengers until they come forth in their direct bodies, we will; and don't dare believe anyone else."

An example of that is this Government's Exhibit 193 which is a group leader letter sent out all over the country. It says:

> "Remember we stand absolutely one hundred percent with the Books of the Saint Germain Series, the 'Voice of the I AM and the Dictations [748] given thru our Beloved Messenger, Mr. G. W. Ballard. Anything else has no place

in this Activity and is not coming from the Ascended Masters.

"Recently several purported dictations, (of which we have copies) claiming to be from Saint Germain and Our Messenger, have been circulated and some published. I again wish to go on record and state Saint Germain's own statement made publicly from the platform in several dictations as early as 1936 was that whenever He or any of the Ascended Masters chose to dictate or give information or instruction thru any other channel than His Messengers, Mr. and Mrs. G. W. Ballard and Donald, He would first advise the Messengers and the student body. No such corroboration has come from Him—His Word is good enough for us, how about you!"

Then they go on for the students not to read the book 'I Am America's Destiny" published by Bob LeFevre and Pearl Diehl, which was supposed to have been dictated, they claim, by Saint Germain. Incidentally, it is stated, referring to Mrs. Ballard and Donald Ballard, that Saint Germain has never told them that this book did come from them and, therefore, it is not to be sold or permitted within the reading rooms or sanctuaries.

Now, the Ballards built up a great aura of mystery around themselves. They clothed themselves with this mysterious cloth by which they sought to persuade their followers they were not the same

ordinary human beings that the rest of the followers were. We find that in a discourse of Mighty Victory where it is stated: [749]

> "You beloved ones in this vicinity one day will know what these Precious Messengers have meant to you and your humanity. One day you shall know who they are. You do not know yet."

Shortly thereafter it was stated:

> "Look upon those two forms tonight. They seem and are very humble, very natural, yet they are so far beyond what these human forms seem to Out-picture you would be greatly surprised."

Shortly after that it was stated:

> "Read, oh read, Beloved Ones, all that is before you. You do not know yet who is in your midst; you might be greatly amazed some day when we tell you."

Thus building up for something.

Now, gentlemen of the jury, I asked Mrs. Ballard about that on cross examination and Mrs. Ballard's answer was, as it always was, "Those weren't my words. Those were the words of the ascended masters. Only they know what they mean." Of course, she uses the ascended masters as a cover-up just as I might name somebody named Sam and hold him responsible for all my answers and say, "You will have to ask Sam about that. He is the fellow that

makes my statements for me." But Mrs. Ballard said she didn't know. She wasn't curious. Those were her exact words. "Those words are from the ascended masters."

After that answer by Mrs. Ballard I read her the Goddess of Justice's discourse in Chicago which, apparently, she had forgotten. At ~~that~~ discourse Mrs. Ballard was informed by these great masters just exactly who she was. At that particular meeting in Chicago, the Ballards weren't content to have just one ascended master present but they had two of them. They had Saint Germain and the Goddess of Justice. The Goddess of Justice was the [750] principal speaker of the day, but Saint Germain had introduced the Goddess of Justice. Of course, Mr. Ballard was talking for both of them. He didn't have anything to do with that. It was the Goddess of Justice and Saint Germain. Saint Germain started by stating:

> "The Goddess of Justice is here! Now while you are standing" (apparently the audience had risen in respect, and no doubt they actually believed the Goddess of Justice was there; and that is just another example of how this fraud went on and fooled many, many people) "Now while you are standing, I am going to say something to you that may sound somewhat startling to the close associates of the Messengers." Do you blame people for joining the organization? "The body of this messenger is a part of myself." (Do you blame people for

joining the organization?) "The body of your beloved Lotus is a part of the Goddess of Justice" (To think that Edna W. Ballard is a part of the Goddess of Justice. Do you blame people for joining the organization?)

Now, when Mrs. Ballard was confronted by that, she said, "Well, I am under a particular aura of the Goddess of Justice and thus take on some of the attributes." Her statement was somewhat to that effect.

Now, the adventures as set forth in "Unveiled Mysteries" of course were alleged to be true adventures. The adventures set forth in "The Magic Presence" were stated not to be imaginary or symbolic and are not to be interpreted in any such way.

It is stated in the foreword, "This book contains the second group of experiences."

The I Am Discourses were again true adventures. Saint [751] Germain were alleged to have been physically audible to everyone in the room. His voice was physically audible to everybody in the room at the time this book was dictated over a visible light and sound ray in 1932.

Mrs. Ballard, when interviewed by the postal inspectors, at the Biltmore Hotel, stated:

"The ascended master Saint Germain dictated these to Mr. Ballard in my presence in Chicago."

Judge Armstrong said:

"Others joined in that activity."

And Mrs. Ballard said:

"Others besides Saint Germain, yes."

These were all, not only as appears from the Government's witnesses but as appears from the defendants' own witnesses, related to be true, real, adventures of Mr. and Mrs. Ballard and Donald Ballard, and they were so understood by the people that joined this organization. No doubt they still understand them to be real true adventures. That is where the fraud comes in, gentlemen, because that allegation of these real, true adventures with these ascended masters or gods of the followers of the I Am organization, had been built up to be gods by the Ballards. These real true adventures with these masters lent to the Ballards a certain godliness, a certain saintliness, something apart from the common people, which caused the followers to continue to buy books and continue to give love gifts.

With relation to the association of the Ballards with Jesus, Mrs. Ballard in her interview stated:

> "Jesus Himself has been present and dictated. We have shaken hands with him. He has held us in His arms."

Do you again blame people for joining this organization if [752] they believe that representation? Anyone would.

The Ballards stated—in Jesus' discourse given in Chicago in 1939 it was stated:

> "When the Messengers have said that I have stood in My tangible body in their presence,

that they have kissed my Hand and I have held them in My arms, that is a great and mighty truth, and all the world will never change it."

That close relationship between Mrs. Ballard and Jesus and the Ballards and Jesus was commercialized, gentlemen. I refer to "The Voice" magazine of December 1939, pages 38 and 39, where they announce new music. I am just taking one example of many that are contained in these books:

"I AM COME has been brought forth as a magnet of Jesus' power of light. Jesus the Christ has stood in our own home many times in his visible, tangible ascended master body. He has held us in His Arms. We have kissed his hands. He is real. No power nor human being on earth can ever change that truth and reality which we know to be from actual personal physical experience. We stand by it for all eternity, because it is true.

"His voice spoke the words of this song. I am Come has been made in a Victor record by the trio of voice, harp, and novichord."

That was before the blue records came out. It was an RCA record which sold at $2.50 each. To think of using, a mild self-effacing man who lashed out at the commercial pharisees, scribes, and moneychangers of His day, to help this scheme of book selling and collecting love gifts.

The appearances of the ascended masters was an-

other [753] representation by which the followers of the Ballards continued to follow them. Saint Germain's [illegible] given at Cleveland in 1937 stated:

> "I feel very close to you dear ones here. Does that sound chummy? I mean it. I have been almost tempted to come forth and show myself to you. Oh beloved ones, weary not in well doing—it shall come about."

That is one example of the numerous occasions when Saint Germain and some of the others said, "I am just about ready to show myself to you. Just keep on being good and I will show myself to you."

Now, gentlemen, if you thought anything like that was going to happen, I am sure you gentlemen would attend the Ballard lectures, give love gifts, and buy books. I would certainly out of curiosity, at least.

The Great Divine Director in Los Angeles in 1936 said:

> "Remember! that which the messengers have said to you shall be fulfilled. The ascended host will walk and talk with you, as you do with each other, the time depending upon the sufficient harmony to be estab' shed among the students of America to whom they come."

That was the excuse for everything not happening. There just wasn't sufficient harmony. Like a dog chasing his tail and not within reach of it. You go round and round and round and you are just

very close to the tail but there is just that little lack of harmony between the mouth and the tail that keeps you from getting there, and you hope the harmony will fill the gap and you will be able to reach the tail. That not only came out in the discourses, but it came out in the letters addressed to some of the students of [754] the Ballards. You will remember that Saint Germain's private Christmas greetings to Max Gysi which was handed to him by Mrs. Ballard said, "I trust ere long we shall meet face to face. My love enfolds you always."

No wonder Max Gysi went around with the Ballards and served without compensation as their business manager. He expected to see Saint Germain very shortly. I believe—I am not sure—that might be the same Saint Germain letter that Max Gysi had—you remember one of them—which was in red typewriting. That was indicative of the manner in which the Ballard's enlarged upon their scheme as they went along. At first letters, even from the ascended masters, came out from time to time in red typewriting; and yet later they figured that the color gag would be a pretty good one.

It sounds pretty convincing to tell people all about red and black as being very dangerous colors. And then the ascended masters, these great gods of the never changing truth come out and say in one of their discourses:

> "The ascended masters, never, never, never use the colors red or black."

And again:

> "No one on this earth need ever except health, prosperity or happiness if he surrounds himself with the colors red or black."

If this were true, and the Ballards thought it was true, do you think Saint Germain would allow them to type a letter with his name on it in red? It shows the opportunism and the way in which this scheme expanded. It is just one indicia of the fraud in this case.

Now, the most dangerous part of this entire case, the manner in which I believe most of the people probably were gotten to follow the Ballards, went around with them sometimes from town to town like Mrs. Schall, was the healing aspect of it. You will recall Mrs. [755] Schall, who was the widow of the late Senator Thomas Schall of Minnesota, United States Senator, testified that the first meeting she went to she heard Mr. and Mrs. Ballard say that they could heal even dismembered legs. They could grow on dismembered legs. They could heal deafness and blindness. Her husband had been blind for many, many years. He was undoubtedly a very, very fine man and Mrs. Schall was very anxious to cure that blindness. She had great faith in human nature, apparently, because she took the Ballards at their face and continued to attend meetings, hoping all the time to cure her husband's blindness; and then accepting her own shortcomings as an excuse. She hadn't established sufficient harmony. She

hadn't been in the movement long enough when her husband was killed in an automobile accident still blind; and Mrs. Schall herself, still blind, as many are today, continued to follow the Ballards around, continued to give money for love gifts and purchased books. I think the testimony showed that she, relying on these representations of these defendants, here contributed over a thousand dollars in love gifts alone, as well as buying many, many sets of books.

Few are villains enough to bilk and defraud those who are ailing spiritually and physically by telling them untruths throughout but I think, gentlemen, in this case we will find these defendants have been doing just that.

The Court: Gentlemen of the jury, we will take our morning recess of ten minutes. You will remember the admonition I have heretofore given you.

(At this point a short recess was taken, after which proceedings were resumed as follows:)

Mr. Lazarus: Gentlemen of the jury, when we took up our recess we were about to discuss the subject matter of healing. We have gone into the experience of Margaret Huntley Schall who had [756] given over a thousand dollars to this movement and, originally was interested in an attempt to heal her husband's blindness. To the Government that is one of the most pitiful sides of this case. The Government does not claim, we do not know, and we aren't here to discuss whether there

is such a thing as faith healing or not. We aren't here to discuss the question of whether or not any person can possibly heal blindness or grow on dismembered limbs. Many people believe they can. But we feel the evidence, as disclosed here, shows that the defendants' use of these representations regarding healings were only to continue to sell the books and to obtain further love gifts from their followers.

Now, the testimony of Virginia La Ferrera was that Edna W. Ballard stated that her only reason for wearing jewelry, especially large jewels, was that they carried a powerful healing radiation and that she used them in that work.

Edna W Ballard both in her deposition and at the trial on cross examination stated, "I received some money for healing."

Edna W. Ballard at the Biltmore Hotel in the deposition taken by the post office inspectors stated:

> "Mr. Ballard healed 20,000 people in eight years and several thousands of letters bear witness to that, and people don't write in and say they are healed unless they are. But we have never asked a human being to write a letter or testimonial for anything we have ever done."

Mrs. Ballard further stated that the power to heal passed on to Edna W. Ballard after the death of Guy W. Ballard.

Mr. Callahan asked her this question (Mr. Callahan was the post office inspector): "Just what were these people suffering from—various ailments?"

Mrs. Ballard replied:

> "Various incurable diseases that the doctors have given up completely. We have taken the dregs that the doctors were through with and the doctors themselves have [757] admitted it is something beyond their power."

Gentlemen of the jury, this defendant, Edna W. Ballard, took the witness stand. Other defendants took the witness stand. There was no attempt on the part of the defense at all to produce any of these thousands of thousands of letters from these 20,000 people who had been cured in eight years. There was no attempt on the part of the defense to produce witnesses who had actually been cured, people who had been cured and, consequently, were grateful to the Ballards for curing these incurable diseases. If I had an incurable disease, gentlemen, and thought by buying the books of the Saint Germain series and following the teachings of the Ballards and giving love gifts would enable me to cure myself or any member of my family, I assure you I would be a devout follower. That is why many of these people have purchased books and have given love gifts.

The Goddess of Light in Washington on November 12, 1939, stated:

> "Remember, beloved students, many of you have not heard this, but through the call of this beloved messenger alone, (Mr. G. W. Ballard) over 20,000 instantaneous healings have been achieved by his calls in five years."

Mrs. Ballard stated in eight years there were 20,000 healed. This ascended master, Goddess of Light, stated in five years there were 20,000 people healed; and these statements were made just eight months apart from one another. Well, that is just another of the many discrepancies that appear throughout when a person makes up a story as he or she goes along.

The Mighty Victory stated: [758]

> "There are thousands of people who have been healed at one call of the messengers."

If I thought so, again I would join the movement, again I would give love gifts, again I would purchase every new song that came out.

Saint Germain in San Francisco stated:

> "I say to you beloved ones who are in the neighborhood of 60 years old . . . I tell you . . . anyone of you . . . in six weeks you can be as strong, firm and active as you were in your fullest youth."

Here on the witness stand Mrs. Ballard stated that she was an example of a person who, approximately 60, is now as strong, firm and full as she was in her fullest youth. Gentlemen of the jury, I submit all you have to do is to examine the defendant Edna W. Ballard to find out that she perjured herself on that witness stand in that respect.

Jesus was supposed to have said, according to Mrs. Ballard and Mr. Ballard in their representations as set forth in "The Voice" magazine of November 1939:

"The healings that take place at their call (speaking of the messengers) every hour of the day, week after week, month after month, these past five years is unparalleled on this earth! I healed many people, but only a small number in comparison with that which their calls to life and light have caused to take action in the people of America." [759]

Again lending an aura and cloak of glamor and mystery and divinity to the Ballards, the accredited messengers of the ascended masters.

With reference to the songs published and sold at a dollar apiece, costing 8.2 cents apiece, "Rainbow Rays" and "Rose of Light," it is stated:

"These songs both came forth through our beloved Mr. G. W. Ballard, both lyries and music, and carry tremendous healing power and blessings to all."

Well, that 8.2 cents would be a pretty good profit, a very fair profit, if, in fact, those songs could cure people and render blessings. But that, gentlemen, is misrepresentation.

Now, with reference to the phonograph records, we have had expert testimony in the form of Mr. Leishman who introduced some pictures taken of black phonograph records and blue phonograph records in the hope, apparently raised by the defense, that you gentlemen would be confused by this smoke that is going around. Just what do those pictures represent and mean? I hope we will be further en-

lightened on it by the defense before this case is over. To me they don't mean anything, and the reason I say that is this: Long before those blue phonograph records came out the Ballards claimed that their phonograph records had healing power. So assuming that those pictures did tend to show that there was healing in blue phonograph records, which is certainly something the Government will never admit, assuming, that is so; nevertheless we find the misrepresentation and fraud made prior to that time. Referring to the May 1939 issue of "The Voice," it says:

> "Phonograph records . . . It is our great joy and privilege to announce seven new phonograph records—vocal solos by Catherine [760] Rogers; and one trio—harp, violin and novichord by Lotus, Vinton and Virginia La Ferrera. Each of these records contains the lyrics and music by Godfre Ray King (our beloved G. W. Ballard) which are especially charged with powerful healing."

The black records, gentlemen, were also charged with healing. Then immediately underneath:

> "Price, each, $2.50. Postpaid $2.75."

The announcement of the blue phonograph records has been read to you gentlemen so many times that I am going to leave that go now. However, I will recall to your recollection what was said in that ad announcing them:

"We have been working on these for some time and feel we now have them perfected to the point where we can offer them to the public."

Working on them for a long, long time. Trying to perfect this great healing power. And yet we had Mr. Goldberg, the man that made the records, here on the witness stand and he testified, gentlemen, that no formula was submitted to him, that he made them out of his regular record stock, that he could have made them out of red, black, or any other color. They were made of a different material, true; but that was a material he happened to have around in his factory at that time.

Gentlemen of the jury, I submit that when phonograph records are sold or attempted to be sold upon that representation, that they had healing power, that the defendants had been working on them for a long time, and the evidence shows that nobody had been working on them for a long time but that they were merely a commercial sale in the same manner as any other record might be made, then I submit, gentlemen, that that is fraud for which the defendants should be punished. [761]

One of the most pitiful of the representations, one of the most untruthful of many untruthful representations, one of the most reprehensible representations, is that found in a group leader letter dated June 30, 1939. Saint Germain is quoted as saying:

"In our Chicago class there were 10 cases where the people had gone to the hospital with cancer, with tumor, with various conditions, and the X-ray showed them when they started to the hospital. When some two or three days later they had a second examination they were gone. When thousands and thousands and thousands of such experiences have taken place, why do not mankind see? They were not gone until the messengers received the call."

Thus again lending an aura and cloth to the messengers that enabled them to cure these diseases which, if they progressed far enough, are known to be incurable.

Gentlemen, I am not saying that there aren't certain diseases that are known to medical science to be incurable that are ultimately cured by faith, but here where it is represented that thousands and thousands and thousands of such experiences had been true through calls given by the messengers, then I submit, gentlemen, that these people, having put on their defense, should produce some of these thousands and thousands and thousands of people that have been cured of cancer, tumor, and various conditions, to show that that cure has been accomplished. I am sure that those people are sufficiently grateful for the great aid they have received that they would testify here on the witness stand.

I know, gentlemen—if you will pardon a personal reference—a month ago today I lost a member of my immediate family who had been ill for years

suffering from cancer, and I know what it is to see a member of your family just waste away suffering from this [762] disease that takes everything out of you until, gentlemen, you almost feel it is a good thing to see them pass on. I know how I would feel if I were a gullible individual and felt that certain people had cured thousands and thousands and thousands of like diseases and that this one who was close to me and loved by me could likewise be cured, I would have done anything. I would have purchased any books. I would give any amount of love gifts that I could have, and many people, I think the evidence shows, did follow the Ballards on just such representations. That, gentlemen, is fraud.

Again that just wasn't an isolated incident. In a group leader letter dated January 7, 1938, we find:

> "The Great Tenor came forth for the first time in many centuries to speak to the Children of Earth: 'Certain compositions will heal cancer in an hour; others will heal the liver, kidneys, lungs, and other organs of the body.' "

If any compositions would accomplish that healing, they would certainly be the compositions with great healing power put out on the market by the Saint Germain Press, and naturally people would buy those compositions, and naturally, of course, some of these persons that have been on the witness stand, both for the Government and for the de-

fense, would believe anything stated in these group leader letters as purporting to come from an ascended master, and these compositions would be purchased.

Now, they also said, in this Great Tenor Discourse:

> "He brought out some wonderful points you will read when his dictation is published."

Consequently, in one short couple of lines, through their fraudulent representations, the Ballards accomplished, or tried to accomplish, the sale of various compositions, and not only that but tried to accomplish the sale of publications that were shown to come [763] on the market.

The subject matter of precipitation is one that we should deal with to determine what the Ballards said with reference to that subject matter to obtain their followers, their love gifts and their sales.

In the testimony of various Government witnesses you heard how Mrs. Schall, Mrs. Bliss and others attempted for hours at a time to accomplish precipitation, all without result. You heard Mrs. Ballard state that she had never precipitated anything except some points of light in her hand. Well, I put my hand out every once in a while and have had points of light in my hand, too.

In Mr. Rayborn's Discourse, it was stated in a group leader letter:

> "Look forward to reading it in full either in one of the new books to come out or in the Voice of the I Am."

Thus again plugging the books, like a movie trailer gives you just the little peek at what is going to come.

They also stated:

> "Today there are approximately 40,000 people among the I Am students who are nearing the point where they can call forth precipitation. There is nothing strange about it."

There doesn't seem to be anything reprehensible stated about precipitation there. It appears to be a very simple, natural law, and I submit, gentlemen, that if it is such that the Ballards, as the accredited messengers of the ascended masters, those mighty people who have never made any mistakes, those perfect beings, should have been able to precipitate and should have been able to precipitate some of their needs instead of taking money from poor people who had given much more than frequently they could afford to this movement through love gifts and through the purchase of books. [764]

It was also stated by Saint Germain:

> "You can just as easily find $10,000 in your pocket as 10 cents."

Again:

> "If the students of the I Am and all readers of these books will do as the ascended masters have requested in using these dictations, their own blessings will transcend their fondest dreams."

Again they emphasize the sale of books.

Then again Saint Germain stated:

> "In Europe for more than 100 years I precipitated gold wherever I moved and used it, but one must be wise in doing that."

The Great Divine Director, in a group leader letter, stated:

> "I say to everyone who is earnest and sincere, your complete financial release is coming."

Most all of us have some financial problems and if we thought, through giving a few of our dollars to the Ballards, which dollars mount up to a very sizable number when put in the aggregate, that we could have complete financial release, I am sure that we would give those dollars just as though those people have given theirs.

Again it was stated by Saint Germain:

> "As the world has recently offered a premium for more gold production, why not precipitate it and bless the world by its use? But, I shall not hold myself responsible for the questions that will be asked. When you do precipitate it, unless you have a mine from which you can supposedly have [765] brought it forth; * * * My idea would be to answer their inquiry, that it is none of their business. Simply say: 'Here is the gold, test it, if it is not 100 percent, you may refuse it. If it is, you are compelled to receive it by the laws of our Government.'"

Now, that discourse was in 1932. In 1933, from May to December, the Ballards wrote begging letters to a Miss Killen, Government's Exhibit 119, asking for $3,000 from her so that they could publish this book of the ascended masters, "Unveiled Mysteries." She said that if she didn't have $3,000, would she please send them at least $100 for the time being. And this was the period in which they were representing that they were having all these experiences relative to precipitation.

> "The precipitation of gold or jewels from the invisible to the visible is as simple as breathing, when once that foolish questioning doubt accumulated by the outer, is consumed or pushed aside."

Betty Mundy has no doubt, Louise Majerus has no doubt, Donald Ballard is one of the accredited messengers of the ascended masters, and he certainly has no doubt, and Mrs. Ballard, as the bigwig, the chief, of the entire organization, certainly could have no doubt whatsoever—to say nothing of William Cassiere and Paul Stickell, those traveling salesmen for the Ballards, they certainly would have no doubt—yet, gentlemen, have they managed to precipitate gold or jewels? If they have, I submit that we should have been told about it here in court. Possibly we should have had an example of such precipitation shown us.

Precipitation not only related to gold and jewels and money, but it also related to anything that one

desired. In other [766] words, the Ballards had a department store in fraud. Anything anybody wanted they could get.

Catherine Rogers was a very fine singer. She was told that her voice, by Guy W. Ballard, would have great healing power if she continued to follow in the stuff. That, gentlemen, is an example of precipitation.

The Goddess of Music, at Washington, stated:

> "One of the greatest authorities in Boston tells that the I Am students sing so far beyond the trained singers whom they have tried to get to do certain things, yet the I Am students do them with perfect ease."

Gentlemen, I submit that a bad I Am singer is just as bad as any other kind of a singer, and if such an authority in Boston, such a great authority, made such a statement, I think that we should have been privileged to have had that great authority among the other defendants' witnesses, many of whom traveled great distances to be here in court.

Ascension was another subject matter about which some people were drawn in on the line. The group leader letter dated November 2, 1937, says that Saint Germain said, at Washington:

> "If students maintain harmony in their feelings for two years only the great law would give them their ascension."

That was in 1937. Apparently again the students didn't maintain harmony, except for Mr. Ballard who, of course, himself ascended.

Ascension was an exciting, painless and adventurous sort of thing. You wouldn't have to pass through death, at least at first, until Mr. Ballard became quite ill and it was evident that he was going to die; you just sort of rise up in the air and would be able to come back and forth as you desired, become invisible or visible, [767] as you wished. Superman does that frequently, and it is a very interesting and exciting sort of thing. I am sure that we would all like to do that.

In the article in ascension in the May 1936 issue of "The Voice," it was stated:

> "All should understand that when one has made his ascension he becomes a Wholly Perfect Being of such Purity and Radiance that all who contacts him realize that he is superior in every way to all other beings. He can 'take his body anywhere he desires instantly' * * *
>
> "* * * the gravity pull of earth can no longer affect it. The body rises in the atmosphere and follows the thought, going instantly wherever the individual desires. By proper application the individual can release into and through his body the Light needed to increase the vibratory action to the point where the body can rise into the air and become invisible or visible as the Ascended Masters are able to do."

That sounds as though it came from Donald Ballard and his Popular Mechanics.

Saint Germain again said:

> "I say again, your Ascension with the little obedience asked is assured and is as practical as anything in your mechanical world."

Again apparently the student body, not being satisfied with these mere claims of ascension, when they would come about in the future, wanted something more specific, so Saint Germain satisfied [768] them at Cleveland on March 15, 1938. He said:

> "On next Sunday there will be 10 ascensions! five from the Cave of Symbols in America and five from the Retreat in Arabia. The five from the Cave of Symbols are your own beloved American people. Those from the Retreat in Arabia come from five different countries: One from South American, one from Australia, one from France, one from England and one from India. * * *
>
> "Providing the great sincerity, the great honesty and the great loyalty of this great group of students continue, it is not impossible that ere long this may be produced in the outer world visible to all."

No wonder they are honest and loyal and sincere. They want to see the ascension.

Continuing:

> "This is a very tremendous thing! It is the only time in the history of the earth that this number of people will have made the Ascension in one day. Those from the Cave of Symbols

will make the Ascension at 2:00 o'clock, those from the Retreat in Arabia at 8:00 o'clock in the evening. That will be your time here (Eastern Standard Time)."

You note, gentlemen, how specific they are. It is a great point of salesmanship, to be specific. Eastern Standard Time these ascensions are going to be made. The only thing they failed to tell was the directions of how to get to the Retreat in Arabia and the Cave of Symbols here in America. That was the only thing that was missing. Of course, that was the only thing they couldn't tell. [769]

Ascension was promised after death for the first time about a year prior to the death of Guy W. Ballard. Guy W. Ballard, according to the doctors' testimony in this case, gentlemen had been ailing for some time. It must have been obvious to Mrs. Ballard and Donald Ballard that—and Mr. Ballard himself—that one of these days he was going to die. It must have been obvious that he would have to obey certain laws that our state has and have his funeral, as other folks do, or be cremated, as other folks do. Consequently, something had to be decided upon, some answer had to be given to these people who were going to ask about this, why the accredited messengers of the ascended masters had to die, why he didn't make his ascension. So the new dispensation came out for the first time in many, many countless age-long centuries, and it had to come out just one year prior to the death

of Guy W. Ballard. It is quite a remarkable thing.

Now, another subject matter in which we should touch briefly is that of cataclysms. We have to define our terms in all of these subject matters and see exactly what the Ballards did say. That is why I am going to sum this up to you.

Cataclysms, in a group leader letter dated March 11, 1939, the students were instructed to attend one or more of the 10-day classes "in the very near future so you can be ready to render assistance without limit when the cataclysm comes."

That was in 1938.

The Mighty Cosmos, at Los Angeles, said:

> "These books of Saint Germain's are priceless to mankind today and human beings upon this earth had better find it out. Let me tell you their time is getting shorter all the time."

Also Saint Germain said:

> "You have not known it, but before [770] the Messengers came, your city was in great danger. We knowing it, timed the class here with direct intent, feeling confident that we could give the Protection and Assistance which was necessary, and it has been done."

That was San Francisco, gentlemen, our sister city, which was saved by the messengers. If my city of Los Angeles were saved by the messengers, as no doubt it has been countless and countless of times, I would have been most willing to buy all the books they published and to continue to con-

tribute love gifts, as did the followers in San Francisco and as do the followers here in Los Angeles.

Here is an interesting fact: At West Palm Beach in 1937 the Goddess of Liberty stated:

> "The devastation that has been planned for your America, make no mistake, would have begun more than 18 months ago, if it had not been for the tremendous Power released by Saint Germain through the Messengers."

Again in 1938, a few months later, at New York City, the Goddess of Peace says:

> "Our records show great devastation has already been prevented in your land. You can scarcely comprehend, I realize, how great has been that protection and blessing. Your city where you rest so serenely tonight would not have been here the past 18 months, if it had not been for the call to the Light."

Just as 20,000 was the figure that the Ballards liked so much as it related to the subject matter of healing, here, as related to the subject matter of protecting cities and protecting and saving America, 18 months was the time they hit upon. All cities [771] have been kept from destruction for 18 months by the Ballards. It sounds pretty good, and it went over in one town and probably it would go over in the next town.

Now, so far as a specific date for a cataclysm is concerned, that is quibbling. I don't know whether specific dates were actually mentioned or not.

In September of 1936, Mrs. Jane Ferguson, who was a woman that I believe we can all think was telling the truth, stated that a cataclysm had been promised by the Ballards. She, as an appointed messenger of the ascended masters, certainly wouldn't make any mistake because Mrs. Ferguson, who was at that time actually a believer in the Ballards and their organization, was an appointed messenger.

Again, for a specific date, in a group leader letter dated June 24, 1938, it says:

> "Saint Germain says a mighty wave of cosmic light will strike the earth on the opening day of the Shrine class, July 1st, and on the closing day, June 17, 1938, another will come 10 times more powerful than any to date."

Now, what a cosmic light is, I don't know, but it sounds like a cataclysm to me. And I know I was here in Los Angeles on July 1, 1938, and July 17, 1938, and cataclysm or not, I know that there wasn't any great wave of cosmic light striking at the Shrine Auditorium or any other place here at that time.

Is this supposed to be a mechanical law which can be measured by science? We have heard nothing from any other source except the Ballards about this great cosmic light striking here in our beloved city of Los Angeles about that date and, thank God, it didn't come.

Now, I am about to proceed to a new subject matter, your Honor. [772]

The Court: Gentlemen of the jury, you will re-

member the admonition I have heretofore given you.

We will take our usual recess until 2:00 o'clock.

(Thereupon, at 12:00 o'clock noon, a recess was taken until 2:00 o'clock P. M., of the same date.)

Mr. Lazarus: Gentlemen, when we left at noon I just finished up the subject matter of ascension, precipitation and various other matters that I told you were representations made by the Ballards and the other defendants in this case to get and keep their followers in the movement so that books could be sold and love gifts obtained. I was just about to come to one further subject relating to another representation, and that is the subject of black magicians, and carnate and discarnate entities. So we will leave the 20th century for a moment and go back to the middle ages and discuss the black magicians of the defendants in this case.

We find here ignorance and superstition on the rampage, but we aren't interested in that, because the only thing we are interested in is to determine whether the defendants actually did believe in these black magacians that they represented, and if they did then the case, as far as that particular portion of it is concerned, has no interest to you as jurors and should not be considered by you.

However, there are various things relating to these black magicians, or so-called black magicians, that we think will show that the defendants could not possibly have believed the representations they were making with reference to them.

Now, you will recall on cross examination I pointed out to the defendant Edna W. Ballard that in August 28, 1936, according to the testimony of Mrs. Schall—she was corroborated by "The Voice" magazine of October 1936—Saint Germain said:

> "The last of the powerful black magicians have been seized, bound and taken [773] from the activity of the earth forever."

Then I pointed out to her that on November 15, 1938, Archangel Michael, in Philadelphia, talked about the black magician who caused the Liberty Bell to break there—that is the first time I had ever heard of that theory—but Archangel Michael came out with that, and went on to say:

> "The black magician who was the cause of it has been seized and removed. Five of the 12 black magicians who remained in America have been seized tonight with these entities."

Now, Mrs. Ballard, glib prevaricator that she is, immediately said, "Well, now, these weren't powerful black magicians; these were just ordinary black magicians."

There were two schools of black magicians, the powerful ones, the last of which was seized and bound and removed from the earth forever in 1936, pursuant to the portion that I read, according to Saint Germain, but there were still black magicians not quite so powerful remaining, and those were the ones that were being destroyed.

Mrs. Ballard has been an actress, gentlemen, for at least 10 years, during all the time that she has been on the platform at the Shrine Auditorium and the Trinity Auditorium and various other places. She has been fooling the people that have been before her, and it was her hope, no doubt, by these glib representations of hers and these distinctions between black magicians and powerful black magicians, that she could fool at least one of you gentlemen, because she only has to fool one in order to hang the jury.

Now, I want to call your attention, gentlemen, just showing the manner in which this woman, this adept prevaricator and the *east* with which she does so, to the book "Ascended Master Light," pages 139 and 140, where they refer again to powerful black [774] magicians. I thought Mrs. Ballard had something for a moment there that I had to say, "Well, of course, there couldn't be any difference between powerful black magicians and black magicians"—there can't be, as we well know—but I thought she had found really maybe a good answer, according to her own standards at least, but all I had to do was hunt in the books and I found that after this date in August 1936, that is, on November 1, 1937, the Mighty Astrea—which is another ascended master—came forth and said:

> "Last night in your city, another powerful black magician was seized and taken from the earth's atmosphere. This individual, or shall I say those individuals always have physical

> bodies which give them power to act within the atmosphere of earth. That is the reason why they act sometimes very powerfully."

So we see that Mrs. Ballard's distinction between powerful black magicians and black magicians just doesn't mean anything as, of course, it never did.

It is interesting, too, to note that in the Mighty Astrea's description of black magicians, they said that they always have physical bodies which give them power to act within the atmosphere of the earth. In other words, they are not anything intangible, something that you can't lay your hands on and see yourself, but they have physical bodies. Bear that in mind, gentlemen.

Now, there are feminine black magicians, too, as the Great Tenor came forth and told us on January 2, 1938, "They are very, very cunning, apparently much more cunning than the masculine black magicians." They are also removed from time to time. Very interesting. Very exciting.

The Goddess of Peace, New York City, May 19, 1938, as set forth in "The Voice" of July 1938—in case I got that particular [775] ascended master wrong, I have it written here as the Goddess of Peace, but I don't recall that ascended master before. There are a number that I can't remember from time to time. At any rate, that particular Goddess of Peace, speaking in the "Voice" of July 1938, pages 12 and 13, told people how to destroy black magicians.

Now, if you and I were prospective students of the I Am organization, willing to give love gifts and purchase books, we certainly would be made much more interested in so doing if we were taught how to actually destroy black magicians that are surrounding us in physical bodies all the time. It would be very interesting to destroy black magicians.

The way to do it, according to this formula, is you raise your left hand, you point with the right, and you say, "You have no power! You have no power!" and the black magicians hide, and say, "Don't! Don't do that!" and that is the way you destroy black magicians, and this formula is all given for the price of a few books and a few love gifts.

The black magicians who were strike agitators—of course, we all want to destroy strike agitators when the strikes aren't justified—and in the group leader letter of November 10, 1938, the black magician was seized and removed who was a strike agitator.

Not only that, but there is definite sadism apparently here and an attempt to appeal to the terrifying:

> "Eleven of his claws were seized and removed. At the same time there was seized and removed the black magician who is in back of the individuals broadcasting against the Ballards in Canada."

People who don't like the Ballards have black magicians in back of them, and from time to time they are seized and removed. If you notice any commotion in back of me, gentlemen, you will know that it is my black magician being seized and removed. [776]

Now, you will recall that at the outset of this trial a number of witnesses for the defense were asked, with reference to the subject matter of "Don't believe us, prove us." "Didn't you hear the Ballards say time and time again, 'Don't believe us, prove us'?" and the first few witnesses said they did, and then we read a certain number of extracts to them, and that particular subject matter was no longer pursued by the defense. Apparently they felt that they had proved their point, or at least they didn't care to pursue it any further.

From time to time the ascended masters would make threats. If anybody once got in the movement they had a very, very difficult time leaving the movement unless they absolutely failed to believe altogether. If they had any doubts whatever they would be afraid to leave this movement because of the threats of these gods, the ascended masters.

As an example of that, we find Mighty Cosmos at Los Angeles saying:

> "Dear ones, better had a rattlesnake woven itself in among you than the poisonous breath of doubt."

And again:

"The insane human beings that try to spread doubt concerning the Glory of these Messengers * * * should be shut up forever. They are binding themselves with that to which your prison walls on your earth are no comparison. I warn them this once and for the last time!"

And Saint Germain, in Los Angeles:

"It is easy enough to keep out of doubt, if you do not listen to falsehood and every word that is uttered against these [777] Messengers and This Work is falsehood. That should be known without anybody telling you! If you listen to it, and respond, the penalty is yours. This is definite—very, very definite."

The Goddress of Justice, Mrs. Ballard's counterpart, stated, Easter Sunday, at Chicago:

"The puny mind of vicious individuals who allow doubt to govern them concerning My Words today, I tell you beware! You are dealing with Forces! You are dealing with Power! As your life depends on it, don't go forth from this room, one of you and doubt my Words!"

She also stated:

"Remember, beloved students, the time is rapidly approaching when not one person who doubts these Messengers will be allowed to come into the classes and remain. Not they will judge, but We."

Then again Saint Germain talks about the G-Men and the Intelligence Service. He apparently is up on everything, or at least the Ballards have informed him about everything. He stated:

> "Remember, beloved ones, aside from what your outer magnificent service, your G-Men and the Intelligence Department are doing, we do a great many things that none of them know anything about. We have our own means of causing people to disappear."

You, as a loyal I Am student who began to allow any doubt to creep in at all, hearing that Saint Germain had his own way of permitting and providing for the disappearance of individuals, would [778] probably no longer cease to doubt very much, if you were the type of individual, of whom there are many, who would believe this at all.

There were not only these general threats made from time to time, but threats were made against specific witnesses who were here on the witness stand for the Government. Virginia La Ferrera, the organist, who was with the staff of the Ballards, stated that she was told by Mr. and Mrs. Ballard that if Saint Germain felt he had to dismiss her from the staff with her husband, that they wouldn't live six weeks in the outer world, and that they would writhe in agony and go through the second death.

There was no reason for Virginia La Ferrera to try and mislead you, gentlemen, she was a believer

and a follower of the Ballards for many years, followed them around the country. She was up here to tell what she knew about it after she finally left them. There is no reason in the world to believe that she would prevaricate.

Catherine Rogers also testified that she was told by Mr. and Mrs. Ballard that if she and her husband continued to doubt, that they would be dismissed and would lose their physical bodies and pass out in death in six weeks from the time they were dismissed from the staff.

That is quite a threat, gentlemen. Of course, the ascended masters have a very, very keen sense of humor, according to Mrs. Ballard, and possibly they were merely exercising this sense of humor, but for one who believed, possibly he or she wouldn't think that this was humor on the part of the ascended masters, but would actually take this seriously.

Mrs. Rogers also was told that she would certainly lose her voice if she left the activity and be a social outcast.

Colonel Edward P. Bailey, this old English army officer that came here on the witness stand, I think he testified that he was 75 years old at present, was told in a letter, which is [779] Government's Exhibit 183, the letter was signed by Saint Germain, and we all know, after Mrs. Ballard's testimony, who wrote those letters—she told him in that letter:

"Dear Colonel Bailey:

"You are now dismissed from any further privilege or authority to serve the Messengers,

Myself, or any of the other Ascended Masters in this embodiment * * *

"Too late will you cry out in agony for the mistake you have made. Your earth span is very short."

At that time Colonel Bailey was about 70, and possibly, by the law of averages, it might be felt that Colonel Bailey did not have very many more years here on earth, but despite the ascended masters and the accredited messengers of the ascended masters, Donald and Mrs. Ballard, Colonel Bailey is still here, his earth span has not been very short and he has survived for some number of years since that threat was received by him.

We find other representations keeping people in there. Theatrical effects were resorted to throughout. Mrs. Ballard was a great stage manager and put on a great show. She kept up with current events, too. When we no longer liked the Nazis and the Germans, Mrs. Ballard arranged for Ascended Master K-17, of the inner secret service, to come forth and destroy German submarines and dissolve enemy airplanes.

I say to Mrs. Ballard, if we needed K-17 before, we need him much more now, and I think he should come forth and dissolve every ship in the Japanese fleet, every ship in the German fleet, and every submarine in existence. I don't see possibly how, in light of what has happened since K-17 first came forth and started destroying German submarines,

that the Ballards or the other defendants in this case could possibly have believed what they [780] represented. They were too close to the picture. They knew that these were merely figments of their imagination, something that was the catchword of the moment, which was brought for the purpose of fooling the believing.

We find Donald Ballard giving a very theatrical talk at the Shrine Auditorium. His talk was given in July of 1936. He started out by telling the student body that he was going to discuss two matters of great national import, the first matter was the story of how the ascended masters can pass through solid substances, as they will, and move thousands of miles within the space of a few minutes.

Donald Ballard, the boy who, at the time a deposition was taken, some few years back, when he had no indication to try and fool anyone—it wasn't a criminal fraud charge—Donald Ballard, the boy who at that time said he never had had any experiences with the ascended masters as far back as July of 1936, prior to the time that—I beg your pardon; I withdraw that.

Donald Ballard stated in his deposition that was taken in the case of Ballard v. Ballard, which was not a fraud case, had nothing to do with this, he had no reason to fool anybody, that he had had no experiences with the ascended masters, yet here he is in July of 1936 addressing multitudes at the Shrine Auditorium, telling them how the ascended masters passed through solid substances, as they

will, and move thousands of miles within the space of a few minutes.

These are pseudo-scientific trimmings that were given there, that Donald Ballard in his vast reading on scientific subjects, no doubt picked up.

The second matter of national importance that Donald Ballard talked about—it was read by his own counsel, Mr. Cannon, after I read portions of it—was on the subject of the forthcoming presidential election.

I submit, gentlemen, that these theatrical effects, these [781] various statements made by the Ballards throughout their entire method, had to do with the subject of hypnosis, in a sense at least.

These people, these followers, were subjected to certain hypnotic practices in one manner. The fact that the Ballards themselves realize and understood mass hypnosis is found in the talk of Saint Germain given at Washington, D. C., in May 28, 1939, where Saint Germain says:

> "Take an agitator and in the people who do not think for themselves, in ten minutes he can stir the feelings of that group into a white heat against the thing about which he is talking. That is mass hypnosis of the feelings of the individuals, because those qualities are destructive."

And that same thing in reverse is what was used to stir the people up into a white heat and get them to believe these representations of the Ballards for their own selfish ends.

Virginia La Ferrera was one example of that. She testified that she gave herself up completely to the Ballards, and during her association with them she had no will of her own, she was in a complete daze during this entire period, she testified to on cross examination by Mr. Cannon, and I think that her testimony showed that that was true.

Margaret Huntley Schall, Senator Schall's wife, made exactly the same statement, or in effect at least.

Dr. McClenathen, their own expert, testified that the color blue, which is used throughout in their various articles, has a well known hypnotic effect.

The manner in which the decrees were given, dynamically, all repeating them together, I think would serve to get the students in the frame of mind that the Ballards wanted them in. And in a [782] group leader letter dated June 24, 1938, the instruction was given:

> "Hurl forth those mighty decrees. Give our great ascended friends that which they must have to save all mankind."

And just picking these decrees up at random, the first one is "Blasting Decrees":

> "'I Am' blasting! blasting! blasting! all destructive vibration!
>
> "'I Am' blasting! blasting! blasting! it right Now thruout our Nation!"

And it goes on for three pages of blasting anything that apparently happened to come into the Ballards' heads.

And that, at 2 cents a page, gentlemen, from students all over the country, it mounts up in time, you know, 2 cents a page plus postage.

Then after the "Blasting Decrees," there are miscellaneous decrees, here are some more "Blastings," and "Blessings" in the miscellaneous decrees.

Then there is a decree for the "Coming Elections:"

> "'Mighty I Am Presence,' Great Host of Ascended Masters and all Great Beings and Powers of Light from the Great Central Sun! Come forth in your limitless Overwhelming Presence and take possession of every person in America! Charge forth Your Irresistible Dazzling Light in the coming elections and see that only individuals who serve the Light are elected and placed in all Governmental offices and positions! See that only those who serve the Light remain in them in the future. Place Ascended Master Friends of the Light in every position of authority and power in the United [783] States of America and hold them there to produce and maintain the Victory of the Light in full possession of America forever, until all are free in the fullness of the Ascension!

You can understand, gentlemen, how something like that, decreed dynamically by all the students at these classes, sometimes 5,000 and 6,000 strong, can place a person in a very receptive state of mind.

In any event, the next decree we have here is the

"Annihilation of Death Ray," "Protecting our Government," "Dissolving Secret Submarines and Mines," "Panama Canal and the Three Americas," and so on.

God help our country if we have to rely on K-17 to seek out and sink enemy submarines, and that is what these people would have us believe that we have to do.

The next one is "Silence Tongue and Pen of Those Opposing This Light." Again this light, "Don't believe us, prove us."

Now, you will remember, with reference to this subject matter of decrees, that Mrs. Fowler received a letter from Edna W. Ballard saying that since the new decree book had been out Daddy Ballard's previous instructions were countermanded and the students must all repeat the decrees in unison instead of phrase by phrase. The obvious purpose of that was to sell these decree books and these individual decrees to all of the students personally and thus increase the sales of the Saint Germain Press; that that was recognized by one of the defendants is evidenced in the testimony of Mrs. Fowler—who is a mild woman and apparently had no reason for coming up on the stand and telling anything other than the truth; she was a follower of this movement until approximately a year ago when she managed to break herself loose—Mrs. Fowler came on the witness stand and said, after she had received that letter she discussed [784] its subject matter with Bill Cassiere, Brother Bill, one of the defendants here,

and he said, "Don't you know what that is for? So that they can sell more decree books."

Brother Bill, as we will see later, was a little cynical about this entire scheme from time to time throughout his entire association with the movement, and here is what gave his hand away.

Now, I just want to point out the organization, the manner in which the Saint Germain Press and the Ballards organized this fraud.

First we find the Staint Germain Press, with 100 percent of the stock owned by Edna W. Ballard, the great Central Sun. Everything revolved around the great Saint Germain Press. There was the Saint Germain Foundation, which was supposed to spread the light, but how it spread the light, but how it spread the light, we have had no testimony whatsoever, except that a few libraries got copies of this book in hopes, no doubt, that people would read the books, become interested in the movement, buy them themselves and give love gifts.

We also find that the Saint Germain Foundation, that great charitable organization, gave a 27-cent book to a woman that paid a dollar deposit when the book really sold for $3; or maybe they figured that that profit of $1, less 27 cents cost, was a little better than refunding the dollar. It is just good business.

The most important thing in this entire organization were the books. The Saint Germain Press, in turn, revolved around these books. They were true, terrific adventures of the Ballards. The books, in

turn, gave the Ballards an aura of divinity. They were the accredited messengers of the ascended masters, they were divine beings, consequently the books advertised the classes. It is like cross-ruffing in bridge.

The books built up a following for the classes and paved the way for the giving of love gifts. [785]

Then we go to the classes. The classes were exciting, too. You will recall at the class where it was testified by Mrs. Schall of the kidnaping of Donald and Marjorie, how it was related that the Ballards worked the people in the Shrine Auditorium up to a great frenzy of excitement when Donald and Marjorie came in late saying that they had been kidnaped by people opposing the light, and when they came in a little later the next day Saint Germain, in a discourse, said that the ascended masters had broken the car down, that the car was in lack of repair because the ascended masters wanted to keep them from the kidnapers, to delay them, in other words, so that they wouldn't be ambushed.

However at the classes, just as the books advertised the Ballards and thus the classes, the classes in turn adverised the books. Stickell and Cassiere, apparently, are the only other two people that conducted these classes throughout the country other than the Ballards. There were groups throughout the country, but the ten-day classes, the 17-day

classes, and the two-day classes, were only conducted by the Ballards and their territorial representatives, Bill Cassiere and Paul Stickell.

At all these classes the books, charts, pictures, and songs of the organization were advertised. The Ballards were advertised too. It was good business for the Ballards to allow Brother Bill and Brother Paul, as possibly he calls himself, to go around these various places throughout the country and pick what is left on the bone and at the same time plugging the books of the Saint Germain Press and plugging the Ballards themselves so that the pickings for them would be fatter at their next class. One of the most revolting things of this entire nefarious scheme is the fact that, as one of their ascended masters who was their chief salesman, they used Jesus. Now, I want to refer to the editor's note at the beginning of "The I Am Discourses." This was written by Lotus Ray King whom we all know as the accredited messenger Edna W. Ballard.

[786]

> "The words of Jesus, as quoted throughout this series of books by Godfre Ray King, and the ascended masters are the authentic statements He uttered, although they do not always agree, verbally, with some versions of the Christian Bible.
>
> "Jesus has spoken again, on the visible light and sound ray, and made this point clear, saying:
>
> "'It it unfortunate indeed, that some of

the scriptural statements have been clouded by human concepts; yet I am thankful indeed that many have remained unaltered.'"

Now, Jesus, on Christmas Day of 1935, in a discourse contained in "The Voice" magazine, which has the printed signature "Jesus the Christ," states:

"No one thing, since my ministry 2,000 years ago, is of more vital importance to mankind than the chart of the 'Presence,' which is available to the students."

Jesus is a man, gentleman, we all know, who was opposed to commercialism, was opposed to any of that nature whatsoever, yet here he is the prime book plugger for the Ballards, their organization, and the other defendants.

Again we find Jesus saying, in that same discourse:

"As more and more of mankind receive and apply this wonderful freedom, which the I Am Discourses give, with the assistance of the Great Cosmic Law, they will see and understand what a privilege is theirs to give this assistance."

Again he says: [787]

"The students will be wise indeed, no matter how great their inspiration, to stand steadfast in their use of 'Unveiled Mysteries,'" (parenthetically I might say at $2.50 a crack) "and 'The Magic Presence,'" (at $2.75) "'The I Am Discourses,'" (at $3) "'The I Am Adora-

tions and Affirmations,'" (at various prices; those are my own conclusions) "for those words are cups that carry the fullness of the ascended master's perfection into the consciousness of the individual; and there is naught else in the outer world today, that will carry this conviction with so great a power."

Again in Oakland in 1939 he states:

"When I think of all the magnificent things that are brought forth, I wish to just mention one, the animated chart." (Parenthetically, at $200) "My dear ones, it is one of the most magnificent things before mankind today."

Saint Germain was Jesus' assistant, as far as selling books was concerned. In 1936 he stated:

"Therefore, it is absolutely imperative that no discussion of any kind ever be allowed to enter, the entire time and attention during the group meetings being held--unveeringly—on the reading of 'The I Am Discourses,' 'The Magic Presence,' 'Unveiled Mysteries,' and 'The I Am Adorations and Affirmations.'"

Saint Germain goes on to say there: [788]

"This is Jesus' own request because the need of the present hour is so urgent, that unless the attention of the students is concentrated on the ascended masters and their channel of help, there will not be enough light released into the physical world and activity to give the protection required."

Now, we find in group leader instructions No. 3 which can be purchased by various group leaders from the Saint Germain Press so they might, at a price, be able to know how to conduct their groups —realize again, gentlemen, that everything here is purchased, everything here is profit—it is stated, and I am quoting from that group leader instruction:

> "It is Jesus' and Saint Germain's request that those whose inner sight is opened refrain from telling others what they see; as each individual is expected to keep his or her personal experiences guarded within each one's own heart as a sacred, silent secret gift to such a student. If this is not done, the blessing is lost."

The reason for that is obvious, gentlemen. If you don't tell people what you don't see and you don't hear from them what they don't see or hear, again you think there is something within yourself that keeps you from maintaining complete harmony, and the other students are having these transcendant blessings that the Ballards assured them they can have, but that the students who were not having them just hadn't quite reached the point where they got harmony enough to realize those experiences themselves.

As each class left the particular city, whether it be Los Angeles or Philadelphia or Boston or New York, or wherever it is, whether conducted by the

Ballards or by Paul Stickell or by William [789] Cassiere, they left behind them, if they were not there already, groups. Those groups were self-sustaining. They supported themselves at all times and they purchased all of their supplies from the great Central Sun—that is the Saint Germain Press again—so we find first the books, then the classes and then the groups, and those groups have, of course, added to the returns of the Ballards, and also those groups had another purpose besides purchasing supplies from the Ballards. They plugged the Ballards, the accredited messengers of the ascended masters. Also the appointed messengers of the ascended masters, Bill Cassiere and Paul Stickell, were further plugged so that when they gave classes in that city the next time those groups and all their friends attended and gave love gifts in great quantities, much to the financial reward of those men, Stickell and Cassiere, and that woman, Mrs. Ballard.

Even the group leader letters which went out from time to time to the groups throughout the country, informing them what was going on in various other portions of the country—if there was a group in Boston, this group leader letter would go there and state what Saint Germain had just said in Philadelphia or New York or in Los Angeles. The reason for that is obvious: Again advertising and preparing the groups for the slaughter when the messengers came. But even those group leader letters were sources of revenue. Practically every

one of them—and they are all here in evidence—bear the notation "Postscript: These letters are made possible by love gifts from students everywhere. Bless their hearts."

Now, we have finished up classes, groups, and books, and we find that there is one other principal division which revolved around the Saint Germain Press, and that was the radio advertising. The time was always purchased by the students or groups throughout the country. It was not purchased by Mrs. Ballard herself. These transcriptions were made by Mrs. Ballard, rented for $20 a record, and, undoubtedly, were a considerable source of revenue in and of [790] themselves. But even more than that, at the end of the records there were spot announcements, according to Mrs. Ballard's own words, when there was time for it, announcing where the books could be obtained, what the books were, and announcing the next meeting of the messengers. Consequently, the students who were urged and entreated to put these broadcasts on for the protection and the saving of America were in reality, unbeknownst to themselves possibly, advertising the Ballards and again preparing themselves and those who had not seen as yet the light for the slaughter which was to be theirs the next time the Ballards came to town.

This group leader letter dated February 22, 1940, states:

"Saint Germain asked that the transcriptions be placed everywhere possible—if you cannot

> put these broadcasts on in your own city or state, you can assist someone else and in so doing you will find it amplified and returned to you a million-fold—so we will see that all funds sent in are used where they will bring the greatest help."

So when Mrs. Ballard gets here on the witness stand and I try to pin her down and find out what these funds are used for, these funds that came in in great profusion, the only statement she makes is that she gives books away and once in a while Saint Germain tells her to give to some needy individual. Although we pointed out in another exhibit that Saint Germain instructed her that these funds were not to be used for private purposes, Mrs. Ballard gets on the witness stand and says she puts broadcasts on in Los Angeles and for some of those she pays herself. Where does she get the money to pay for those broadcasts? Did she take it out of her profits? No. She takes it from money that comes in from group leaders' letters that go out to big and small communities. The small communities can't afford to put on the broadcasts so they send in money to have broad- [791] casts put on where they will bring the greatest help, and Mrs. Ballard uses it here in Los Angeles where there are lots of people willing to buy these books and give these love gifts.

Now, the principal subject matter that we have to discuss here is the subject matter relating to

the deceit practiced by the Ballards upon their followers. We have to develop, we of the prosecution, that Mrs. Ballard and the other defendants here did not actually believe the various representations that they made. We can only do this by inference for the most part because there are very few occasions when Mrs. Ballard or any of the other defendants would come out and say, "Now of course, we are a bunch of fakers, but we are getting rich and we are eating the pie and we are liking the pie." There were very few occasions when they came out that way, so we have to do this by inference.

On the subject matter of deceit, the first thing I wish to call your attention to is the Mount Shasta letters which are in evidence as Government's Exhibit 203. We find Guy W. Ballard up here on Mount Shasta, California, trying to write stories, and at that time he is writing to Mrs. Ballard in Chicago telling her various things that are going on in his mind—letting himself loose in other words.

Letters in some sense are written in a peculiar style. The Ballards had been theosophists for some time back prior to their starting this movement of their own. There are bits of those letters which tell more in a few words than I could tell in many hours. I will try to give you a few words and cut down the hours.

I want you to bear in mind the fact that Mrs. Ballard has claimed again and again that these were actual experiences of Guy W. Ballard, herself

and Donald Ballard. She said that in the Biltmore interview. She said it here on the witness stand, and she stated everything in the books is true.

Now turning to the book, the first page relates that Mr. [792] Ballard was up in Mount Shasta. The first chapter is called "Meeting the Master."

He states, "I had been sent on Government business to a little town situated at the foot of the mountain."

Now, Mrs. Ballard knew that Guy W. Ballard wasn't at Mount Shasta on Government business and that when he claimed that, it was just one portion, one of the representations he made in the books that he was misrepresenting, that he was making a fraudulent misrepresentation. The reason I say Mrs. Ballard knew that was that, despite the fact she in the interview at the Biltmore Hotel with the post office inspectors said Mr. Ballard was up at Mount Shasta working for the Government from the inner angle, she knew to the contrary. In these letters, the letter dated August 11, 1930, Mr. Ballard states:

> "I feel so impelled to get a post office lock box; it is 45 cents for three months, as that is the time I have given myself to make good in the writing."

What was he there for? He was there to write.

> "I think I will get a box; then can get any mail that comes on Sunday."

Also in those letters he stated:

"Please get me all the information you can as to the length of short stories. The kind most salable."

Mr. Ballard was again interested in selling short stories, the thing that he was writing up there at that time.

Then in the letter dated September 4, 1930, it states (Mr. Ballard is writing to Mrs. Ballard):

"I am getting a little more speed on this machine. Thank the Lord. Yes, it was offered to me. Oh! I am having a great [793] time to really feel and know I am accomplishing something I have longed to do."

He is writing he has always wanted to write and here he is writing.

The letter dated September 29, 1930, stated:

"Gee, this is all more fascinating than a Sherlock Holmes.

"I hope in the next letter you will have read the manuscript. Can hardly wait for your comment."

Also he states:

"When you read 'Unveiled Mysteries,' if you love the first book, you will worship the second."

Now, that is very significant. Mrs. Ballard has stated that that second book referred to related to the "The Magic Presence." She so stated on the witness stand. You gentlemen will remember it.

Here on September 29, 1930, when this letter is written, Mr. Ballard is having these allegedly true experiences which take place all through the year 1930.

I refer to page 244 of "Unveiled Mysteries." It says:

> "Many weeks had passed and the morning of December 31, 1930, came, and with it—the Master Saint Germain."

So here we find a reference in this book to December 31, 1930. Mr. Ballard is writing this letter on September 29, 1930, telling about everything in the first book and already planning the second group of experiences that he had in the second book. Even before the date had transpired when the first group of experiences must have taken place.

Mrs. Ballard persists in saying that these are true adventures. Another quotation from that letter of September 29, 1930, [794] is the statement of Mr. Ballard:

> "You can use Brother XIV if that seems right to you."

Apparently Mrs. Ballard was supplying the names of some of the ascended masters and Brother XIV was one of the suggestions. However, it doesn't appear to be in the books, so she apparently put the kibosh on that.

In a letter dated October 1, 1930, Mr. Ballard wrote to Mrs. Ballard:

> "I have been so steady at the typewriter, haven't had a minute to get word to you, so I

am making one grand rush now to get this off to you. I am now underground on the Madiera, branch of the Amazona."

That doesn't make sense. Here he is up at Mount Shasta writing a letter to Mrs. Ballard now saying he is underground on the Madiera, branch of the Amazon. It doesn't make sense if we look in "Unveiled Mysteries" on page 174. On page 174 of "Unveiled Mysteries," these true experiences taking place at the times and places mentioned in the book, we find it written by Godfre Ray King, the author:

"We rose above the earth and passed forward, following the Amazon to a point 56 degrees west longitude. There, we took observations, and then proceeded to a point 70 degrees west. Saint Germain explained that this was the locality for further observation and research. The section he indicated covered the Amazon between these two points, and also two of its principal tributaries, the Jurua and the Madiera Rivers."

So here we have Mr. Ballard up in Mount Shasta writing to [795] Mrs. Ballard telling her where he is in the manuscript. He has got as far along as where they are at the Madiera, a branch of the Amazon, and Mrs. Ballard ever since that time persisting in the statement that these are true adventures of Mr. Ballard and of herself and Donald Ballard.

Now, gentlemen, another significant matter here, as far as these Mount Shasta letters are concerned

—oh, another thing before leaving that. The defense might get up here and deny these are related to be true experiences or explain away the testimony in some way, but you gentlemen will remember not only all of the Government witnesses testified that they actually believed these to be true experiences and they heard them so represented, but the defendants' own witnesses one after another got on the witness stand and testified that these certainly were true adventures and experiences of the Ballards, the accredited messengers of the ascended masters.

We look to these Mount Shasta letters and we find some other interesting things. Mr. Ballard, in the first chapter, is learning all about precipitation. Saint Germain is showing him a gold piece which he precipitated in the palm of his hand, and Mr. Ballard has been shown by Saint Germain that a certain creamy liquid can be precipitated; and yet Mr. Ballard himself is having the most prosaic, unpleasant experiences up at Mount Shasta. The letter of August 11, 1930, says the post office lock box costs 45 cents for three months and he is wondering, poor as he was at that time, whether he should spend the money for it. He was a poor worthy man at that time, apparently.

The letter dated September 4, 1930, says:

> "The M. W. catalog" (we can safely assume that is the Montgomery-Ward catalog) "sure gives some good ideas all right as to article, quality, price, and etc." [796]

Then it says in the letter dated September 29, 1930:

> "Yours of the 27th received with $2.00 enclosed. Thank you so much."

Here was Mr. Ballard learning about precipitation, the accredited messenger of the ascended masters!

Now, another interesting thing is that the Ballards throughout are telling their students how they can accomplish their own personal well being by following the instructions of the Ballards, by giving the decrees in a certain manner, reading the book in a certain way, and yet in this letter of September 4, 1930, from Mount Shasta, Guy W. Ballard writes to Edna W. Ballard:

> "I sure am mighty glad to have the prescription or hemorrhoids for I did have them very uncomfortable for three days, but I am all right again now. But it is a fine thing to have on hand. I feel it is really wonderful."

That is a very common ailment, I would say, a very prosaic ailment for a godly accredited messenger of the ascended masters to have. Also, that doesn't stack up very well with the representations made in "Unveiled Mysteries" which Mrs. Ballard claims to be a true book, true experience, true everything. On page 390, referring to Mr. Ballard, it states:

> "Two days and two nights later, we emerged from the 'eternal flame' wearing our new bodies

of immortal endurance. The inharmony of earth can never register with these permanently. As we came back into the reception hall of the palace . . ." and so on and so forth.

Now, we turn again with respect to this body of immortal endurance to the testimony of Dr. Claude Davidson, the medical [797] doctor who attended Mr. Ballard just prior to his death. He testified that Mr. Ballard was a desparately ill man; that he needed an operation to take fluid from his abdomen which was noticeably distended; that he was suffering from a degenerative heart disease and liver condition that had developed from the heart disease. The doctor stated that this heart condition had probably existed more than five years prior to his death and the liver condition must have existed from three to six months prior to his death.

Pat Crouse testified Mr. Ballard, who was jaundiced and seim-dilirious just immediately prior to his death, had for many months prior to his death been taking a laxative daily. Yet Mr. Ballard said Mr. Ballard, this man with the body of immortal endurance, at the Washington class in October 1939, a month or two prior to his death, called for the Sword of Blue Flame and said, "Oh take me! Oh take me! Ascended Master" or words to that effect. I can't remember the exact words.

As far as the sword of blue flame is concerned, I have no doubt that Mr. Ballard did call for the

sword of blue flame. He frequently did. They are always talking about the sword of blue flame or K-17 or precipitation or ascension or these other subject matters.

Some of the witnesses from Washington rather weakly responded to questions asked by the defense if Mr. Ballard called forth for the sword of blue flame in Washington, but not one of those witnesses, willing as they were to help Mrs. Ballard and Donald Ballard and the other defendants in every possible way, not one of those Washington witnesses testified, as did Mrs. Ballard, that they heard Mr. Ballard call on the ascended masters to take his body away. As far as the sword of blue flame is concerned, it is absolutely meaningless. I read to you Government's Exhibit 190, that is, one of the decrees in that exhibit, decree No. 72. It says:

> "Sword of Blue Flame. [798]
>
> "Mighty I Am Presence and Mighty Archangel Michael! Strike your mighty sword of blue flame this instant into every vortex of destructive force, especially in America and throughout the world; and annihilate it from existence forever! Replace it by the eternal action of the unfed flame!"

And not only were these various representations made by the Ballards about curing dismembered limbs, curing the blind, healing the deaf, but they touched such commonplace ailments as mere colds.

Saint Germain at the class conducted by Rogers on January 24, 1937, gave a formula for curing yourself of a cold. You gentlemen might be able to take advantage of this if you believe that it is so.

> "Now I tell you frankly when you feel the slightest touch of cold, rise up and say in the full consciousness of your presence: 'I will not have that, Mighty I Am Presence. Take it out of me—cause and effect! Fill me with your health, strength and energy and stop this nonsense.' Dear hearts, you can dismiss it in just a few minutes. If you do this a few times, you would stop that habit from acting in you, and you would feel your ability to control such conditions completely. You will dismiss it at once and not have to go through several days of such experience."

Despite Saint Germain's formula for curing colds, we find many witnesses who have been up on this witness stand, Pat Crouse, Mrs. Pinkerton, Mrs. La Ferrerra, and others who have testified as to Mrs. Ballard's severe colds and use of medicine. And yet, gentlemen, she gives rise to this formula for curing a cold. I can't say that that formula will or will not cure a cold. It might; I don't know. [799] But I do say, gentlemen, that it is fraud when Mrs. Ballard collects love gifts and sells books on the basis of a formula such as that among other things, and at the same time herself realizes that she, the accredited messenger of the ascended masters, is subject to such a common ailment as colds.

It is interesting to note how the names of the ascended masters arise. We have K-17, and he is very exciting, but with particular reference as to how they get the unusual names of these ascended masters, we have the testimony of Pat Crouse, who testified that a member of the staff showed Mrs. Ballard a flashlight which was called Ray-O-Light, and two days later from the platform Mr. Ballard came out with a discourse from the Ascended Master Ray-O-Light. I think Mrs. Ballard stated to Pat Crouse at the time he showed her this flashlight, "Why, there must be an ascended master by that name." Very convenient!

Pat Crouse also testified that they went to see the Statue of Liberty in New York, the staff did, and a couple of days later there came, for the first time, the discourse from the Ascended Mistress Goddess of Liberty.

Now, the ascension of Mr. Ballard we have touched on, I believe, how it came out so conveniently that he could make his ascension after death. Just about a year prior to his death, we find the announcement in "The Voice" magazine of 1940:

> "Our Precious Beloved Messenger Mr. G. W. Ballard made his Ascension at the Royal Tetons at midnight, December 31, 1939. He was given his Ascension under the New Dispensation. He is now our Beloved Ascended Master of Light."

How did Mrs. Ballard, or whoever it was that supplied that copy for "The Voice" magazine, know that Mr. Ballard was the Beloved Ascended Master

of Light? Was Mrs. Ballard present at his ascension [800] at the Royal Teton Mountains on December 31, 1939?

That is just another example, gentlemen, of the willingness of the Ballards to say absolutely anything that will help bring the people in, the sensational.

It was stated again that in the 1940 magazine, one of them for 1940, it states:

> "Although the Inner Work of Mr. Ballard's Ascension was completed in Honolulu in 1936, his Etheric Body did not withdraw until December 29, 1939."

Well, that is a lot of poppycock and it sounds very interesting. It is the sort of stuff that just flows right along with precipitation, black magicians and the rest.

If the Court please, I am going to a new subject matter. Would you care to have me proceed?

The Court: Yes.

Mr. Lazarus: Now, it is interesting for us to note just how commercially minded these great ascended masters who are busy saving America are. That starts out from the very beginning when Harry Sieber was with the movement. In a letter from Guy W. Ballard to Harry Sieber, dated September 16, 1934, we find Mr. Ballard saying to Mr. Sieber:

> "Your letter so wonderful is at hand and we were on the Ray last night concerning it."

Saint Germain dictated the following, in answer to it:

> "'You would always be free to let the individuals know that love gifts could be accepted, but the Messengers themselves may not even suggest it.'"

It is much smoother to have somebody else do your asking for you. [801]

> "'Both yourselves and these Good Messengers being entirely unselfish, I am sure you will be able to arrange the financial division entirely satisfactory."

Oh, my, yes!

> "'Not yet being a Messenger, as these two are, it is entirely within your own province to offer suggestions which these Messengers may not do. So it seems to me that you could cooperate in a wonderful manner.'"

Again have someone else do your asking for you.

And then it was arranged between the Ballards, pursuant to that instruction from Saint Germain, that they could split the love gifts 50-50.

In a letter from Mr. Ballard to the Siebers, Government's Exhibit 70, the next letter in order, also dated in 1934 when this thing was just growing up, just beginning, that is when we can see the true story because that is before the time when it was worth the Ballards' time to be as wary as they have been recently. We find Mr. Ballard saying:

> "His blessedness Saint Germain has left us free to do certain things in regard to the business, but he is head of it as we no longer possess anything so far as our personalities are concerned. We are, however, his acting agents."

No, just a hundred percent of the stock in the Saint Germain Press!

Then again:

> "The Saint Germain Press is not incorporated. We feel your work there should [802] be carried on under the same name as we operate here, and there is to be considerable concerning foreign rights as well."

The Ballards had great foresight at that time and saw the possibility of having this thing spread over to Europe, possibly over to Japan—I hope so—and various other countries, and if it does, they felt that there were quite some possibilities, as far as the foreign rights are concerned, and it should all be kept under the name of the Saint Germain Press, even Harry Sieber's end of it.

Then again:

> "Receipts should be budgeted for both further editions of both books and future publications, as there are many more books which he wishes to put on the market through this activity."

Saint Germain is getting very anxious to put books on the market, using just that expression, through the activity of the Ballards.

And again in this letter from Guy W. Ballard to Harry Sieber, it is stated:

> "In regard to classes, you are right. Expenses should be taken out for all connected and the balance divided 50-50."

Then Mr. Sieber wrote to Mr. Ballard asking for 50 percent commission on the books he sold, and an answer came direct from Mr. Ballard, that answer being dated December 18, 1934—and this is the most important letter of the lot—Mr. Ballard said:

> "We cannot give anyone 50 percent and have anything left for ourselves and, furthermore, we are not going to do it."

Mr. Ballard liked his pie as well as Mrs. Ballard, and yet it is claimed now that all this money goes into the work for the [803] expansion of the light.

> "Saint Germain said in the beginning that 30 and 33⅓ was the limit to be given anyone.
>
> "Harry, our greatest opportunity for book sales is through the classwork."

They were just beginning to recognize classwork as a means for selling books, but not quite at that point had they realized the rich pickings to be gained from the classes through love gifts.

Then again Mr. Ballard and Mr. Sieber apparently are having a little trouble, arguing about commissions, and one thing and another, and Mr. Ballard says to Mr. Sieber:

"Harry, I am the channel that has made all this possible, and I do not intend to be swallowed up by this terrible commission thing that has always gotten the originator of a thing from which others have received millions."

Mr. Ballard is the originator of the great unchanging law of the ages, the great law of the ascended masters who move about in their realms, and he is worried about losing out on his invention. Other people have made millions from the invention of other inventors, and the poor inventor has gotten nothing. Mr. Ballard was a pretty good business man. He knew that and he didn't want to see that same thing happen in this particular case. "That has always forgotten the originator of a thing from which others have received millions." This great, true law, he was the originator of a thing.

I asked Mrs. Ballard about that on cross examination, you might remember, and for once she was sort of stopped. She hesitated and, although previously had admitted typing that letter, she said, "Well, that is not my signature." However, I think that all of the testimony shows that Mrs. Ballard and Guy W. Ballard were just mixed [804] up hand and fist in this entire matter.

Then again Mr. Ballard said to Harry Sieber:

"Each one of our students will easily sell five more books by mentioning it * * * our dependable opening is through the classwork. The de-

mand for the classwork in Chicago is tremendous and already the students there are teaching classes as full as the accomodations will permit."

Then again:

"Harry, you are not going to be cut out of this as long as you wish to stay in it."

In a letter signed "George, Lotus and Don," to Harry Sieber, Government's Exhibit 74, also in 1934, Mr. Ballard states:

"We do want to get the books out as soon as possible but not at a complete financial sacrifice. Humanity has gone this far and, I doubt not, will stick around a little longer."

And yet Mr. Ballard, who is the man who has gone around saving America by destroying this discarnate entity, he is willing to see humanity stick around a while longer until he can make business arrangements perfectly satisfactory. It shows the utter cynicism of the leaders, of the accredited messengers of the ascended masters, the fakes, the frauds, gentlemen.

Government's Exhibit 83, we find there that Guy W. Ballard is forwarding to his business manager, Harry Sieber, an extract of a letter from Louise Majerus wherein Louise Majerus states that the Sun Publishing Company should only be allowed the 33⅓ percent, like the other dealers, although they had been getting 40 percent up to that time.

[805]

Miss Majerus stated that if they didn't do that, the Sun Publishing Company would take the wholesale book business out of their hands by selling to the retailers themselves and using the 7-2/3 percent override as their profit.

Miss Majerus states specifically:

> "I have seen cases like that in the book business and we should avoid them right from the beginning."

That particular defendant, gentlemen, was in charge of the Saint Germain Press back in Chicago. She kept things running back there. She knew from the very beginning that this was a book business, and that is just exactly the expression that she used in this letter.

We find testimony of Harry Sieber regarding a conversation that he had with Mr. and Mrs. Ballard where they estimated that a million copies of this book would be sold, "Unveiled Mysteries."

We find in a letter, Government's Exhibit 90, Harry Sieber to Guy W. Ballard, it is stated by Harry Sieber in writing to Guy W. Ballard that the wholesalers should receive 50 percent because "it is from such people as these that most of your business will come."

Mr. Sieber and Mr. Ballard themselves recognized this as a book business at that time, as is seen by the correspondence on both parts.

Harry Sieber goes on to say:

"The important thing is an equitable adjustment between you and me, particularly now that I am going out after the big business of the book trade."

And that was a letter read by Guy W. Ballard.

Now, we have Max Gysi, who is the second man in the Ballards' business scheme, he was present when Mr. and Mrs. Ballard [806] wrote this document out with reference to Mr. Sindelar's picture of Jesus, stating that this picture was exactly as we saw him in the visible, tangible body in the Royal Tetons one year ago last New Year's. It was signed Guy W. Ballard and Edna W. Ballard.

They told Mr. Gysi at that time that they were going to use that handwritten document as a basis for an advertising pamphlet that they were going to give away to help the sales of these pictures which they bought from Mr. Sindelar at a 50 percent discount.

Now, whether Mr. Sindelar had these actual experiences, actually did have this vision of Christ or not, is something that we don't know and don't care to argue in this case. It doesn't have any place in this case. Many times painters who have to conjure up visions of certain landscapes or certain individuals to accomplish their paintings when they have no model before them, can possibly so project their minds that they can conjure up visions, but, at any rate, we don't claim the fraud was in the selling of the picture itself, but we claim that the

fraud, gentlemen, was in the statement that this picture of Jesus was exactly as we saw him in his visible body at the Royal Tetons one year ago last New Year's.

Gentlemen of the jury, Mrs. Ballard took the witness stand. She was up here. She testified to many things. One thing we didn't hear about was the retreat in the Royal Tetons. We didn't hear anything about this New Year's visit that she had with Jesus. That is one of the things that she could have testified about and cleared our minds up on that subject matter.

This particular advertising pamphlet went on to state:

> "The likeness of Jesus which Mr. Sindelar painted is exactly as Jesus looked last New Year's Eve at the Retreat in the Royal Tetons when we saw him in consultation with Saint Germain and the Tall Master from Venus * * *"

[807]

We never did get any description of Saint Germain or the Tall Master from Venus, either from Mr. Ballard, Jr., Donald Ballard, or Mrs. Ballard, the accredited messengers who are having these transcended experiences that, mind you, we all can have if we purchase the books and obey.

Harry Rogers testified that he was with the Ballards in the spring of 1936 when Guy W. Ballard stated that he had just come from a class in Arizona, that Mr. Livingston, who had been giving

the announcements, hadn't succeeded in bringing in much money, and Mr. Ballard then asked Harry Rogers, "Won't you go out and see what you can do?"

Thereupon Harry Rogers continued until July of 1939, stating at every meeting, making statements with reference to the books to be sold and making an appeal for funds. He stated that he was told by Mr. Ballard to speak strongly of a certain book and try and sell that book when there was an oversupply of it.

The group leader letters, you will remember, were all written by Harry Rogers and corrected and passed upon by Mrs. Ballard before going out. That is the undenied testimony of Harry Rogers.

In a letter to Virginia Meyer, Betty Mundy, one of the defendants here, wrote as follows:

> "You may or may not know the class is scheduled for February 4-13 inclusive, and it will be just like the others so far as workers are concerned. I will need six cashiers and about two workers for each cashier besides. Then you know about the cashiers and those handling song books, etc. The main thing are the cashiers, and if they are experienced it makes the work so much easier for all * * *
>
> "I have ordered from Chicago 6,000 [808] folders to be shipped you direct."

And Virginia Meyer testified that she got students to volunteer their services as cashiers and

cashier's helpers in this particular class conducted by the Ballards in San Francisco pursuant to the request of Betty Mundy, who is working hand in hand with Mrs. Ballard.

It is interesting there to note, too, the undenied testimony of Virginia Meyer with reference to a Mrs. Rudicell, who had claimed to be seeing the ascended masters herself.

Mr. Lazarus: Gentlemen, we were on the subject matter of representations and statements made by the Ballards showing their deceit in this entire movement. We have gotten down to statements made by either the Ballards or Betty Mundy in one letter to Virginia Meyer, our witness from San Francisco. I am about to go into the subject of the Rudicell incident.

Mrs. Virginia Meyer testified that she spoke to Mrs. Ballard about a Mrs. Anna Rudicell who Mrs. Ballard had told her to keep the students away from because Mrs. Rudicell had been stating that she was receiving messages from the ascended masters. Apparently Mrs. Ballard felt that Mrs. Rudicell was infringing, was working her way into Mrs. Ballard's territory, being something that Mrs. Ballard and Donald, as the only accredited messengers, had the entire western rights on, as you gentlemen will remember.

Now, Virginia Meyer said that she went up to Mrs. Ballard and she said, "I want you to give Mrs. Rudicell a few minutes of your time."

Mrs. Ballard became very angry and said she wouldn't do it.

Daddy Ballard was present at the time, and Mrs. Ballard turned to Daddy Ballard and said, "Daddy, you know what to say tomorrow about Mrs. Rudicell from the stand."

The next day Mrs. Meyer said she went to the class and she heard a discourse from one of the ascended masters, and in that [809] discourse a reference was made to this Mrs. Rudicell and the students were warned that she was worse than any kind of a snake and that they should stay away from her.

So there you find the invention of this entire matter. You will find how Mrs. Ballard was the one who stated what should be said by the ascended masters in this discourse. Of course, no doubt Mr. Ballard has said things from time to time, and Donald Ballard every once in a while probably put in one of his scientific explanations of how the universe exists and how the ascended masters can go through space, but there we find a very fine example of the source from which these ascended master discourses come.

The testimony of Pat Crouse related to these form paragraphs that he used in answering letters. Sometimes anywhere from 400 to 500 letters were answered at a time. As the letters came in Pat Crouse testified he put the word "Love" on them if money was included, and thus thanked them for the offer of love which the students sent in their letters; and

we find that this is operated as a big business. There were form letters for everything.

In Philadelphia in 1939, during a staff meeting, according to Mr. Pat Crouse, Guy W. Ballard gave a discourse from Saint Germain where the messengers were told that the students should not be allowed to urge them to go places where they can't make expenses. This light, this great light, which the Ballards were trying so hard to expand, was only for wealthy communities. It wasn't worth the Ballards' while to appear in small communities where they wouldn't make their expenses, plus.

Then you will recall that Pat Crouse testified that, as Mr. Ballard's secretary, he would frequently receive letters from the defendant Cassiere and the defendant Stickell. He remembered that in one of those letters Mr. Cassiere made a statement to the effect that "Cleveland is good pay," and in another that "The people of Detroit certainly know how to treat the love gift box," and still [810] in another letter he referred to a town where he said "the collections were very poor."

That gives you gentlemen an indication of the sincerity, the great social significance, of this ascended master teaching, as far as the territorial representative Cassiere is concerned.

Now, Mr. Crouse further testified that letters of that same nature were received from time to time from Paul Stickell.

He testified that both Stickell and Cassiere were told by Mr. Ballard what towns they should go to

and what they were to talk about and what they were to stay away from.

On some occasions Pat Crouse, Mr. Ballard's secretary, conveyed these instructions from Mr. Ballard to the territorial representatives, Stickell and Cassiere.

When Mr. Ballard died in 1939, almost immediately his photograph was offered for sale. The first issue of "The Voice" magazine that carried this offer of sale for $25, incidentally, the photographs ran up that high, of the great Ascended Master God of Light, or whatever Mr. Ballard called himself after his death, and it was stated in that "Voice" magazine of March 1940:

> "The photographs of our beloved Messenger have been Divinely bound, prepared and charged by Him and Us to render tremendous service to all who use them for contemplation; but that is quite a different thing from individuals who have just ascended and who have not that momentum of Light already drawn forth."

Also it is stated:

> "Therefore we ask the students not to pass pictures of such individuals around among the student body for contemplation." [811]

This refers to pictures of other students who had died and of whose ascension Saint Germain had not yet spoken.

Of course, if pictures started to get passing among the students, every one that relatives claimed possibly had ascended, then the sale of the pictures of Mr. Ballard would not be quite as good.

We find the testimony of Madge King, the woman from the Better Business Bureau in San Francisco, to the effect that at the lecture that she attended in San Francisco, the only one she ever went to—she was entirely an impartial witness—the entire build-up during the entire class was for a discourse that was coming from the Great Tenor who had a message of great importance to the students, and then after that discourse, when the Great Tenor did come forth, his message of great importance was that the new song book was just out and that this song book had his likeness on the cover and that the students should look on it every night before retiring.

According to Miss King, it was stated at that meeting that by looking at that picture of the Great Tenor you would have benefits of which you will never know.

That is the one statement that I think was true in the entire statements made from the platform by the Ballards. I am sure the students would never know of the great benefits they would obtain by looking on the picture, but perhaps they didn't understand it that way.

At that same meeting Mrs. Ballard stated that they could ascend and have their freedom at any time, or have a good living from their printing

press, but rather than that they were going to stay around and protect America.

Got help us from more protection of the type given by the accredited messengers of the ascended masters, Edna W. Ballard and her son Donald!

[812]

Gladys Kemp testified that she sent a letter to Mrs. Ballard asking for some help and received a reply, Government's Exhibit 149, which stated:

> "I have stated many times that all money coming in belongs to Saint Germain and would be used for the expansion of the Light, but there has never been any provision made by Him that this money could be used for an individual's personal use."

That was signed "Mrs. G. W. Ballard," and in it came a special notice announcing the blue records, so they softened the blow. Mrs. Ballard not only refused this help, which Mrs. Kemp asked for, as Mrs. Ballard, of course, had a perfect right to do, but she took advantage of that same 2-cent stamp to enclose an advertisement for a blue record, and no doubt the advertisement—you gentlemen have read it yourselves, or you heard it read—would allow Mrs. Kempt and the other students to believe that they could have all of these transcended blessings themselves, and they would not need any help from any earthly sources if they bought that blue record with its wonderful healing power.

Ted Dahl testified that he was in charge of the radio broadcasts. In a group leader letter dated June 24, 1938, it sets forth:

> "Saint Germain says as a result of direct broadcast in New York thousands of new people have accepted the message and are securing the books."

Now, if that is true, it just tends to point out again the particular angle of the radio hookup.

It is also stated in one of Mrs. Ballard's letters to one of the I Am students, where she told the I Am student that all radio arrangements must come through Mr. Dahl—of course, she wanted to [813] keep her finger on everything and see that things were working out in this divine ascended master manner—that Mr. Dahl is a good I Am student, consequently all of the arrangements must come through him.

Ted Dahl himself got on the witness stand. He acted for Mrs. Ballard right up to very, very recently. He would have no reason for testifying to the contrary. He got on the stand and said that he was an advertising man and that he was not an I Am student.

That is just another example of the perjury, the prevarication, resorted to throughout by Edna W. Ballard as a means of getting the students to believe that this is truly a divine ascended master work, and that everybody is connected with it. He was not interested in the money that they might

make out of it, but his only interest was in spreading the light! Ted Dahl certainly wasn't interested in that.

In a letter written by Betty O. Mundy—I don't have the exhibit number here; you will recall the letter—dated June 3, 1939, it referred to a Mrs. Wahl of Miami, stating:

> "She is a woman of means and, I think, has handled practically all the radio work down there so far, so she will see to it that it is taken care of. I suggest if she starts writing to you that you use your own judgment about answering the letters for she writes about every other day * * * she is a very lovely soul, but very eratic."

That is the type of a person from whom the Ballards in many instances took this money, had these radio programs put on, sold books to and collected love gifts from.

True, there are many other people who are very fine, logical-minded people, that have been misled by this activity. They weren't all apparently of the same nature of Mrs. Wahl. Some of the [814] Government witnesses, and no doubt many of the witnesses of the defense, have been misled just as much as the Government's witnesses, and are as nice as any people you could possibly ever hope to meet.

In a letter to Ted Dahl, written by Mrs. Ballard on November 6, 1939, Ted Dahl was instructed to

inform the radio stations to withdraw references as to where students can contact the work from that time henceforth. This is where Saint Germain, that great godly figure, who was over and above or at least one with the Goddess of Justice—I think the Goddess of Justice was his feminine counterpart—this was where Saint Germain drew the color line. It is a rather pathetic thing, in a way humorously pathetic. Mrs. Ballard, in this letter signed by herself, says:

> "Saint Germain says that for some reasons the transcriptions are attracting the wrong class of people, and here in the east the colored people are rushing in while those who should be attracted do not come."

A great, godly activity, gentlemen!

Richard Bronwell, also in the commercial end of this activity, testified that he worked with Louise Majerus back at the Saint Germain Press packing books and one thing and another. He acted as a shipping clerk. He testified that Miss Majerus made the bank deposits, opened the mail as it came in, and apparently was in charge of all the work there of the Saint Germain Press, to the best of his observation.

He testified to hearing of a conversation between Louise Majerus and her immediate boss, Edna W. Ballard, wherein Mrs. Ballard told Louise Majerus to prepare for a rush on the old decree books because, since the new ones were coming out very

shortly, they were going to push the old ones in the classes. And I believe the testimony was that there was very shortly thereafter a rush in the sales of the old decree books. [815]

The testimony of Murray Stover, a mild-mannered man, who was here in court on the witness stand, was quite convincing. It was one of the few occasions in which Mrs. Ballard had let her hair down. Apparently she was speaking to some one of her confidents in back of the stage at the Shrine Auditorium, and Mr. Stover was in the music room. He was the man, I believe, who played the bass violin in the I Am orchestra and was a profound and true student until the time he heard this conversation, when he immediately shortly thereafter left the movement.

He heard Mrs. Ballard talk with some person in the Shrine Auditorium and she stated—this person stated to Mrs. Ballard that she was afraid to stress the spectacular because the crowds would not believe it. Mrs. Ballard said that it was the spectacular that drew the crowds, and crowds drew the income, and that the students would believe anything she told them, even to the point where they would come to her on their hands and knees if she told them to.

I believe that the testimony of the defendants' witnesses here and the testimony of one of the Government's witnesses, as to their previous reaction, shows the truth of Mrs. Ballard's belief that the students would so come to them on their hands

and knees. Certainly Mrs. Ballard was quite as interested in the commercial aspect of the work, the income coming from the crowds, as it would appear from that conversation.

Mrs. Fowler testified that she had a conversation with Betty Mundy in Los Angeles in 1938 where Betty Mundy asked her to assume the financial responsibility for putting on seven broadcasts for Edna W. Ballard immediately prior to the Seattle summer class of 1938. That was the plug to get the students there so that they could hear the spectacular and all about saving America and give the money.

Mrs. Fowler testified that she asked Betty Mundy the cost, and she was berated by Betty Mundy for not spending enough money, and her attention was called to the fact that thousands of dollars were [816] spent by I Am students in other places. Thereafter Mrs. Fowler testified that she did, after being berated in this manner, arrange for broadcasts as requested.

Now, my last division of this attempted summary is to go over each defendant, with the exception of Mrs. Edna W. Ballard, who is the entire case herself—she had her finger in every bit of the pie that came along, and there is just absolutely no sense in trying to sum up how she was mixed up in this flim-flam fraud because she was mixed up in it from the beginning to the end.

But we might draw a mental picture of just how this business organization worked. I think it is a

true tribute to the organizing genius of Mrs. Ballard that the organization was so closely knit and as effective as it was. Such talents put to work upon beneficial lines would be of untold benefit, but used in this manner, they have done certainly, as you have seen from the witness stand, a great deal of harm financially and spiritually to many people.

Edna W. Ballard is the head of the Saint Germain Press and the head of the Saint Germain Foundation, and the treasurer of both organizations. She was the queen bee of this entire fraudulent racket. She wrote the script and pulled the wires.

Betty Mundy was chief assistant chancellor of the exchequer. She kept her fingers on the money bags. She was, along with Mrs. Ballard and party to with Mrs. Ballard in everything that took place. The two of them were just like a couple of bees, very close together.

Louise Majerus could be characterized as the chief production manager. She kept things moving back in the home office in Chicago, keeping her finances and in seeing that the books went out on time. And, of course, in view of the fact that she had a wide selling experience prior to her going into this organization, she was a very valuable asset from that point of view.

Donald Ballard can only be characterized as the unfortunate [817] lad, the heir apparent to this business. He was the crown prince of the Ballard business.

Paul Stickell and William Cassiere have been

previously characterized and can be now as the territorial representatives. They were the advance salesmen of the Ballards, planting seeds and picking bones and taking the nibbles that came along. (Laughter)

Now, referring first, gentlemen, to the salesmen, let's take Paul Stickell and let's see what he did, what he was and what he ended up being and what he is now.

Paul Stickell was a man of experience prior to the time he ever got in this organization. He was a lawyer-lecturer. He so characterized himself.

He told Maude Hill, and she related that in court here, and also told the jury, that he gave up a good law practice to follow this light, and that he would be doing much better practicing law than he would be spreading the light in the manner that he is now.

However, we find that his income apparently was unknown to himself in his practice of law, the year before he went into the I Am activity. He couldn't give us any idea of how successful he was. Of course, that is only interesting insofar as it lays a motive for Paul Stickell to go into this work.

He admitted, however, that while he was practicing law, this great practice of his in Chicago, that he was also working for the Ballards, not out of his love for them, but as a stock boy at $25 a week. That was in 1935, when Betty Mundy's reports kept coming from the West Coast showing

$11,000 worth of books were sold in a period of approximately five months, as I have gone into in the past.

Consequently, Paul Stickell, this man of experience, obviously thought it was to his benefit and advantage to go out on the road and sell this stuff himself, which he did. [818]

Paul Stickell's entire attitude, his entire lack of sincerity, his lack of veracity, could be best exemplified by pointing out to you gentlemen that when a lawyer here as a defendant testifying for himself said he put his soldier's bonus into the movement, and on cross examination I asked him what he meant, and it seems that he bought himself a new car with his soldier's bonus money. Well, that is fine charity.

Paul Stickell conducted classes all over the country. At first he sold books and then he obtained love gifts. He sent out advance announcements to the group leaders and those group leaders, as they have testified, promulgated and sent out these announcements to the members and various other interested people, and then after they were all sent out Paul Stickell would come around and conduct his classes.

He got his copy from Guy W. Ballard and Edna W. Ballard and he discussed his itinerary with them. He explained the charts, these charts purchased for $50 and $200, and undoubtedly in some of the smaller groups, where they didn't have those charts, the lesser price charts, to the groups.

On cross examination Paul Stickell admitted that these scriptural references used in attempting to sell the chart to you gentlemen here in the jury box were not contained in any of the books of the Ballard organization. They were the ones, however, that he did use in court.

Pat Crouse testified about conveying instructions from Mr. Ballard to Paul Stickell.

The first year Paul Stickell went on the road, exclusive of his sale of books, he collected over $7500 in love gifts along. And how did he do that? By telling the students throughout the country that precipitation, ascension, black magicians—these various other subject matters taught by the Ballards, were actually so. He taught the same things that the Ballards did and he did it for [819] that which best suited his pocketbook.

One of the interesting things about Paul Stickell's lack of sincerity was this letter from Saint Germain. On cross examination he said he had a letter from Saint Germain, and when I asked him where it was, first he stumbled and said he didn't know where it was; then later when I pressed him on the point he said, "Well, it was in one of his briefcases at the hotel. Paul Stickell lives at the hotel with the Ballards, or is probably in close contact with them at all times. I have no doubt, seeing the source of these letters from Saint Germain which have been produced here in court, that Paul Stickell could produce 50 letters from Saint Germain ap-

pointing him or anybody else desired as an appointed messenger at a moment's notice if he so desired. All that is required would be for Mrs. Ballard or one of her stooges to go to a typewriter and write a letter from Saint Germain.

Paul Stickell, this man with a letter of appointment from Saint Germain, this divinity who is a very great person according to Paul Stickell, did not know where this letter was kept and that, to me, means a great deal.

Now, there have been various witnesses who have testified that Paul Stickell made the same representations that the Ballards did regarding precipitation, cataclysm, healing, ascensions, and so on, except that he made them as an appointed rather than as an accredited messenger. He himself had not been able to precipitate, apparently because he was not sufficiently pure. That same dog chasing that same tail. And yet Paul Stickell was sufficiently pure to be appointed a messenger by Saint Germain.

Paul Stickell testified, and the testimony of witnesses bore out the fact, that he autographed these books. They had his own radiation as an appointed messenger, according to Mrs. Fowler and I believe, of course, that that is the only reason why any student would want an autographed book from Paul Stickell, and it is [820] very logical that even though he denied this, that he did make the statement that these books had his own radiation as an

appointed messenger as was testified to by Mrs. Fowler.

Paul Stickell saw the ascended masters Jesus and Saint Germain. However, it is interesting to note that this was the only witness that got on the witness stand and testified he saw these ascended masters in conjunction with this movement. Paul Stickell, this man that made his living from this movement, was the only other one so privileged. According to Maude Hill, that mild woman from Chicago, who gave every impression of telling the truth throughout her entire testimony, Paul Stickell told her that he could understand how Guy W. Ballard read these letters of living light that flashed in front of his eyes coming from the ascended masters similar to ticker tape because he himself was able to read such letters of living light before his eyes from the ascended masters in that same transcendent manner. Paul Stickell did not deny having made that representation to Mrs. Hill, gentlemen.

Now, Paul Stickell, apparently, because of the fact he was an appointed messenger of the ascended masters, had inner sight. He saw invisible poison germs resembling little black flies on his food, and so told Mrs. Fowler. His sole purpose in making that statement was to lend that same aura of dignity and divinity that the Ballards lent to themselves. He was infringing a little bit in Ballard territory, but maybe as an appointed messenger he was privileged so to do. He told Mrs. Fowler that

Saint Germain would prevent war in Europe. Now, Saint German has failed noticeably there, and Paul Stickell was put on guard by that failure, and yet he continues now as he has in the past to make his living solely from this activity. He told Virginia La Ferrera, a friendly member of the staff, that San Francisco would no longer see him because he only received $175. in love gifts for seven or eight days and thought that part of them had been withheld from him. He stated from the [821] witness stand that Mrs. Fowler prevaricated when she said he had received $350 for a ten-day class in Seattle, and rather than $350, when he opened the envelope —first Mr. Stickell, that great appointed messenger of the ascended masters, said he only—then he scratched out the word "only"—then he said he saw $300 in bills for the ten-day class in Seattle. I submit, gentlemen, that anybody who obtains money in any degree whatsoever, whether it be $3.00 or $300, on the strength of representations passed on by these defendants, and this particular defendant, is helping to perpetrate a fraud on the American people and those who would listen to them and have given to them. Paul Stickell was certainly as guilty as anyone in perpetrating that fraud, gentlemen.

William J. Cassiere was a printer who, after 1935 when he went into the business of the Saint Germain Press—a related business, it might be pointed out, to printing—he received his entire income from books and love gifts. He made the same

representations as the Ballards also. He was told by Guy W. Ballard where to go and what to say. He advertised and announced his classes over the Ballard radio transcriptions. He autographed books and it was alleged by some of the Government witnesses that William Cassiere stated that his radiations were valueable because he lived at the house of the messengers and was close to Saint Germain.

After giving an explanation of the chart here in court not found in any of the books or magazines, William Cassiere made a big fuss when the Government attempted to look at the book out of which he was giving this explanation which had various notations written on the side. He said something about radiations, about losing its radiation, and yet later on in cross examination William Cassiere admitted that these notations were made in the magazine during the trial, which obviously was for trial use. It shows his sincerity!

Pat Crouse testified he saw correspondence from William [822] Cassiere to Guy W. Ballard stating that "Cleveland is a nest-egg" and "The people of Detroit know how to treat the love gift box."

Merton Casterline, the Bible student who was on the witness stand, testified that he attended Cassiere's classes in Ohio and heard Cassiere state that he came to Ohio to save Cleveland from a flood: that there was to be an earthquake under Lake Erie and the city would slide into the lake unless the students, aided by Cassiere, the territorial representative, would build a wall of light.

Later, while talking privately to Mr. Casterline, this cynical messenger, Mr. Cassiere, told Merton Casterline that he came back to Cleveland to fill his pockets.

There was a woman announcer of Cassiere's at these classes who urged the students to give and give liberally. That is the manner in which Mr. Cassiere made his living, gentlemen.

Mrs. Fowler testified that she received a letter from Edna W. Ballard, the same one which told her to give the decrees in unison now that new decree books were out. The letter stated:

> "Our beloved Bill is coming up your way, as you doubtless know. I am glad he is going to give you a 10-day class and this should help to stabilize the student body and bring peace and harmony."

Thus showing again how they all worked together.

Referring to Exhibit 189, the same letter where Mrs. Ballard refers to the decree books and Mrs. Fowler testified that she too spoke to William Cassiere about this, and he said:

"Well, you know why they want them to read the decrees don't you? So everybody will buy a decree book."

Obviously the plan was successful. Every witness that was asked the questions here on the witness stand—and most of them were by us, not by the defense—testified that he had that decree book and he had each of those decrees in it, and he purchased

them [823] for two cents each; later a cent and a half.

Mr. Cassiere told Mrs. Fowler that he refused to be dismissed by Edna W. Ballard after a quarrel with her because Mrs. Edna W. Ballard had just previously told him that Saint Germain had been in Europe for the last three months, and he came back at Mrs. Ballard and said, "If he is in Europe, how could he be around here to dismiss me?"

Now, Mrs. Fowler, gentlemen, is not the type of woman who would get on the witness stand and knowingly prevaricate, and I believe that her testimony is strong along that line. It shows that William Cassiere knew about this fraud, that he felt he had enough on Mrs. Ballard, he knew enough about the inside of this, so that he needn't take orders from anybody as far as getting in and getting out is concerned. William Cassiere sold books at first and obtained love gifts throughout the entire association with this movement. He had a good job and he didn't want to be fired.

Referring to Defendants' Exhibit GG, a letter introduced by the defense from Mrs. Fowler to Mrs. Ballard—the letter was written December 11, 1940, while Mrs. Fowler was still in the movement, while she still believed in the Ballards—she wrote with reference to William Cassiere shortly after a class which he had there, she reported to Mrs. Ballard what Mr. Cassiere said. He stated: "I have seen Jesus, Saint Germain, and my Presence."

However, he told us nothing about that up here.

He did not explain the circumstances or the situation wherein he was privileged to have the transcendent experiences that he was selling the students throughout the entire country.

He also stated, according to Mrs. Fowler in this letter to Mrs. Ballard, "There are spies in the audience that I have said will be in Washington and from there will be sent to Berlin, Rome, and Moscow within five hours."

Again building up Mr. Cassiere, making him have this inner [824] sight that enabled him to see, along with Paul Stickell, just what was going on in the audience, to read into the minds and hearts and the souls of the students that were before him just what was going on. It gave him that aura of divinity and that dignity which was necessary in order to obtain more love gifts.

Louise Majerus was in charge of the book selling business at Chicago. She had a book selling background as she testified here in court. She was with the Ballards from the beginning and recognized the Saint Germain Press as a business.

In a letter from Mr. Ballard from Harry Sieber in 1934 it was stated:

> "Send money orders made out to you, the Saint Germain Press of activities to Louise Majerus in Chicago."

In a letter to Harry Sieber from Guy W. Ballard it was stated:

> "This is an extract from Miss Majerus' letter which I think you should see."

And that extract dealt with Miss Majerus' advice on how to run "the book business." So that the Sun Publishing Company would not receive 40 per cent discount and take an override on the books that she sold to retail dealers. She went on in that letter to say:

> "For the larger concerns it would be more profitable to do business with the Sun Publishing Company than to do it directly with us. I have seen cases like that in the book business and we should avoid them right from the beginning."

Now that, gentlemen, will give you some indication of Miss Majerus' information as to just what was going on here. [825]

The testimony shows that Betty Mundy and Miss Majerus, together with Donald Ballard and Mrs. Ballard, were able to write checks on the Saint Germain Foundation and the Saint Germain Press as they willed.

Muriel Bliss testified with reference to Louis Majerus that at the beginning she was told by Louis Majerus that despite the fact that she, Muriel Bliss, was an appointed messenger, "My position"—Louis Majerus speaking of herself—" with Saint Germain is higher than yours is; my position is above that of the appointed messengers."

Gentlemen, I have no doubt that Miss Majerus' position is, in fact, above that of the appointed messengers, because after all she is dealing with the all

important commercial end of the activity, keeping the book business running back in Chicago.

Mrs. Helen Pinkerton on the witness stand testified that Louise Majerus showed Mrs. Pinkerton the house in Chicago where the Saint Germain Press was located, and took her around to the various rooms and told her, "This is the room where the discourses were given." Miss Majerus explained to Mrs. Pinkerton with a great show of authority that "This is where Mr. Ballard would sit," pointing to the table, and "This is where Donald Ballard would sit and this is where Mrs. Ballard would sit." And she explained how the light came in through the window and just exactly what angle it hit the table.

She further explained how Mrs. Ballard would take down the dictation as a stenographer does. More of the hocus-pocus built up of the fraud, gentlemen, and done by the chief Chicago agent, Louise Majerus.

Richard Bronwell testified he received all instructions from Louis Majerus and that he overheard a conversation between Louise Majerus and Edna W. Ballard relative to getting ready for a rush on the decree books as they had 10,000 of them on hand and Mrs. [826] Ballard said they would mention them from the platform in order to push the sale of them. She stated that she wished to get rid of the old stock so they could bring out a new decree book. Subsequently the sales increased, so they apparently were and obviously must have been plugged in the class.

Betty Mundy was in charge of the sales in classes. We first find Betty Mundy coming into the picture in relation to her assistance to Mrs. Ballard in Government's Exhibit 99 which showed the sales from April 4, 1935, to September 1, 1935, amounting to over $11,000. This was placed in evidence by Max Gysi.

We also find Exhibit 142 showing thousands of dollars taken in at the various classes; showing $27,000 coming in in the Los Angeles class, and thousands and thousands of dollars coming in from other classes throughout the country. You gentlemen will remember some of the testimony here from the witness stand was that the Ballards conducted 14 classes varying in length and usually lasting from 10 to 17 days throughout the country every year. So you can see, with that as some indication of what the take at these classes was, how profitable this was for all concerned.

The letter of Betty Mundy to Virginia Meyer directing six cashiers and two helpers for each cashier for sales at the San Francisco class and the advertising folders again show just exactly how she was involved in this fraud.

Betty Mundy told Virginia Meyer that when the car broke down when they were returning from Lake Arrowhead, they wrote the discourses for the next two issues of "The Voice" magazine. Mrs. Ballard and Betty Mundy both denied having written any discourses for "The Voice" magazine, but that statement to Virginia Meyer by Betty Mundy is

corroborated by Government's Exhibit 134 which was a letter from Betty Mundy, signed "Betty," identified as being from Betty Mundy to Maude Hill. The letter was dated July 23, 1936:

> "My dear Maude Hill:
>
> Am I [827] dreaming or did I see you in Los Angeles recently? The time passes so rapidly, so swiftly, that I hardly know whether it is real or not, and just to think I did not get to see you again before you left for Chicago. I presume it was because Mrs. B. and I had gone up in the mountains to work on manuscript for the magazine. We were up there five days and it surely was marvelous to be where it was quite, no telephone, no interruptions, no nothing but just stick to work and we did acomplish getting manuscript ready for two months of The Voice, and they will be hot ones, August and September."

Again showing how Betty Mundy was mixed up in this entire matter.

Pat Crouse testified that he overheard a conversation between Betty Mundy and Mrs. Ballard where Betty Mundy said the discourses had been taken down by herself exactly as Mr. Ballard dictated them, and she couldn't understand why they had to be changed with sentences rearranged and grammatical errors corrected when they came out in the magazine. Now that, if nothing else, the fact that Betty Mundy continued in the organization, con-

tinued as Mrs. Ballard's assistant, after having seen that discrepancy, if nothing else, shows that she was aware of the fact that this was a fraud being perpetrated upon the students throughout the country.

The Ted Dahl letters from Edna W. Ballard and Betty Mundy shows Betty Munday's interest and authority in the business; one of them particularly where Betty Mundy referred to ordering phonograph records in lots of 500 hereafter. It was a group leader letter dated June 24, 1938, where it was stated—and this went out all over the country, to group leaders all over the country— [828] "Nine black magicians and 56 of their emissaries were seized as the result of a decree originating with Betty Mundy."

Betty Mundy didn't tell us about those black magicians. Betty Mundy didn't tell us about those emissaries, nor did she tell us about that decree.

Gentlemen, Betty Mundy was in there with Mrs. Ballard and the rest.

Mrs. Fowler testified that she was requested by Betty Mundy to put on seven broadcasts advertising the Seattle class and was berated when she asked about the cost.

Catherine Rogers testified that she overheard a conversation where Guy W. Ballard stated—she was present at a conversation where Guy W. Ballard stated to Harry Rogers and Catherine Rogers that he wished Mrs. Mundy and Mrs. Ballard would not insist on publishing the next book "Ascended Mas-

ter Light" as the students had so many books already, and it was his wish that this book should not be published. Guy W. Ballard knew when the students had enough, but apparently Mrs. Mundy and Mrs. Ballard did not. The pie was rich enough at that time, but still they continued.

Catherine Rogers further testified to an argument between Edna W. Ballard and Guy W. Ballard wherein Edna W. Ballard stated to her husband, "You are sending out letters to the students without my knowledge and without Mrs. Mundy's knowledge and this cannot go on." Thus implying, of course, that that particular phase of the activity was under the control of Mrs. Ballard and her assistant Betty Mundy.

Donald Ballard, as an accredited messenger of the ascended masters, received his entire income from the Ballard activities. In his deposition in the case of Ballard v. Ballard he testified that he participated in the I Am activities since December 22, 1936; also that during '37, '38 and '39, he received all his income from the movement and had no other occupation. [829]

You will remember his talk where he spoke of the presidential election, particularly where he spoke about the ascended masters passing through space and substance. The evidence shows that Donald Ballard was mixed up even earlier than that. The parents were building up a good business and they wanted son Donald to be right there with them. You can't blame the boy for going with them at first.

The only thing you can blame him for is continuing with them after he had reached manhood. Surely he must have realized this was fraud and flim flam.

There was a letter written by Donald Ballard to Harry Sieber dated November 21, 1934. Donald is shown to have known even at the age of 16 that this was a business. In that letter he said:

> "In your recent letter to Mr. Eriekson you requested the immediate shipment of a quantity of books. As you know, I am handling much of the business for mother and dad and will be doing so during the time they are away. Therefore, your request was turned over to me. I have received instructions to retain all remaining copies of the first edition for filling the orders for the Chicago area, as we have less than 50 books left. However, the second edition is due off the press shortly. I hope to have a quantity on hand within three weeks at the latest. This may seem a long time to wait, but under the Code regulations of the N. R. A. the printers can only work so fast. Besides this, I shall also communicate immediately with mother and dad to see if there is any way in which I can rush the reqwested order for a part of it for you." [830]

The letter was signed "Donald Ballard."

Now, Donald Ballard allowed himself to continue in the movement from the start and worked with it despite his knowledge of the false representations made.

You will recall that Donald Ballard was supposed to have taken part in the experiences set forth in "Unveiled Mysteries." You will recall that various adventures of Donald Ballard were set forth in discourses, but Donald Ballard told us of none of those adventures. In "The Voice" magazine of September 1936, a discourse of Saint Germain given in 1932, it was referred to, and I am quoting:

> "Saint Germain spoke to Donald direct and said: 'Your love is like a mantle of fragrance to me and each one of you have a different odor. The embracing presence of that is very wonderful.'"

Donald Ballard, if he didn't realize the odor then, should have realized the odor later, gentlemen.

Now referring to Radio Broadcasts in "The Voice" magazine of September 1937, it states:

> "Mr. Ballard, our son, and I, have stood in the visible, tangible presence of our blessed ascended master, Saint Germain, many, many times, and in that of many of the other ascended masters. Often when our classes have been in session, Saint Germain has come to us in his visible, tangible body, and given us further instructions for the carrying on of this work, which is wholly under his direction."

Saint Germain in San Francisco said on August 1, 1937:

> "Today, it is my great joy to inform you of an activity which has been [831] released at

the call my little pal made this morning. You may not know it, but during the dictation of the 'I Am Discourses,' I gave him that name and I think I shall continue it, no matter how large he gets. Donald is my pal! And I shall always call him so."

And again in a radio broadcast, as set forth in the September 1937 issue of "The Voice":

"Mrs. Ballard and Donald and I have stood in the visible, tangible, presence of our blessed ascended master Saint Germain many, many times."

Now, did Donald Ballard have these experiences or didn't he? One of the reasons we know he didn't have these experiences was that he wasn't the practiced and experienced actor that Mrs. Edna W. Ballard was. He wasn't the glib prevaricator, not having had the same experience that the defendant Edna W. Ballard had. So he couldn't get on the witness stand and tell us of these many experiences that he had with the ascended masters such as his mother Edna W. Ballard did.

Donald Ballard in the divorce deposition, or in the deposition in the case of Ballard v. Ballard—strike the word "divorce"——

Mr. Cannon: At this time I would like to assign that last statement with respect to the limited testimony of Mr. Ballard as error and ask the Court to instruct the jury at this time to disregard it.